

MARK

A Greek-English Diglot
for the use of
Translators

(For private circulation only)

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The Greek-English New Testament:

Mark

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INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet the need in part the production of this Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text. Verse division follows the rules given in the 2nd edition (1958), p. viii.

Missionaries who have worked in different parts of the world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The second Gospel has a distinctive style, but in this translation no attempt has been made to reproduce Marcan style in an English form. The object has been to convey in simple unambiguous English the meaning of the Greek.

The translators wish to call attention to the following features in the Greek of Mark which affect their translation :

1. *εὐθὺς* coming at the beginning of a clause has been taken not as a temporal adverb, but as a connective.
2. *ἤρξατο* and *ἤρξαντο* with the present infinitive have been considered to be a periphrastic tense, indistinguishable in meaning from the simple past tense.
3. The definite article in the Greek text is sometimes the equivalent of the English indefinite article.
4. *καί* normally connects clauses and sentences. English uses connectives much more rarely, but in some languages usage may be closer to the Greek.

The translation has avoided archaisms, in particular the forms of the second person singular, except in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital ; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

This Greek-English Mark is designed to be used by committees engaged in translation work. It should be emphasised that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this edition of Mark is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked in the text with an asterisk.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

ACCORDING TO MARK

ΚΑΤΑ ΜΑΡΚΟΝ

1 1, 2. *ΑΡΧΗ* τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, καθὼς
γέγραπται ἐν τῷ Ἑσαΐα τῷ προφῆτῃ,

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου·

3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 ἐγένετο Ἰωάννης ὁ Βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βάπ-
5 τισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπορεύετο
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται
πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ
6 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ Ἰωάννης
ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν
7 ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον. καὶ ἐκή-
ρυσσε λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ
οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων
8 αὐτοῦ. ἐγὼ ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
ἐν Πνεύματι Ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρεθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην
10 ὑπὸ Ἰωάννου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν
σχιζομένους τοὺς οὐρανοὺς καὶ τὸ Πνεῦμα ὡς περιστερὰν
11 καταβαίνον εἰς αὐτόν· καὶ φωνὴ ἐκ τῶν οὐρανῶν, Σὺ εἶ
12 ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ εὐθὺς τὸ

2-8: Mt. 3. 1-12, Lk. 3. 1-18, Jn. 1. 19-30. 2: Mal. 3. 1, Mt. 11. 10,
Jn. 3. 28. 3: Is. 40. 3. 6: 2 K. 1. 8, Zech. 13. 4. 9-11: Mt. 3. 13-
17, Lk. 3. 21-22, Jn. 1. 31-34. 11: Ps. 2. 7, Is. 42. 1. 12, 13: Mt. 4.
1-11, Lk. 4. 1-13.

ACCORDING TO MARK

The beginning of the Gospel * about Jesus Christ * 1
was as it is written in the prophet Isaiah : 2

*See, I am sending My messenger before thee,
who will make ready thy way ;
the voice of one ^a crying out in the wilderness, ^b 3
“ Prepare ^c the way of the Lord,
make ^c His paths straight.”*

It ^d was John the Baptizer in the wilderness proclaiming a 4
baptism * of repentance * for the forgiveness of sins. All 5
the country of Judæa and all the townsfolk of Jerusalem
went out to him and were baptized * by him in the river
Jordan, confessing their sins. John was wearing a garment 6
of camel hair ^e with a leather girdle round his waist, and
he ate locusts and wild honey. He proclaimed, ^f “ The 7
One who is mightier than I is coming after me ; I am not
worthy to stoop and untie His sandal-strap. I have bap- 8
tized you with water, but He will baptize you with the
Holy Spirit.” *

In those days Jesus from Nazareth in Galilee came and 9
was baptized by John in the Jordan, and then, coming 10
up out of the water, He saw the heavens being rent and the
Spirit like a dove descending on Him. There was a voice 11
from the heavens, “ Thou art My *only* * Son. In Thee I am
well-pleased.” Then the Spirit drove Him out into the 12

^a This is ambiguous. It might be masculine or neuter and it might represent “ man ” or “ angel ” or “ being ”.

^b That is, uninhabited place.

^c Plural in the Greek.

^d That is, *The beginning* in verse 1.

^e A garment of camel hair ; lit., camel hair only. ^f Or, he used to proclaim.

- 13 Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. καὶ ἦν ἐκεῖ ἐν
τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ
Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι
διηκόνουν αὐτῷ.
- 14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς
15 εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ Θεοῦ | καὶ
λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ
16 Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. Καὶ
παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα
καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
17 θαλάσῃ· ἦσαν γὰρ ἁλεεῖς. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε
18 ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων. καὶ
19 εὐθὺς ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθουν αὐτῷ. Καὶ προ-
βὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
20 δίκτυα. καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν
πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν
ἀπῆλθον ὀπίσω αὐτοῦ.
- 21 Καὶ εἰσπορεύονται εἰς Καφαρναουμ· καὶ εὐθὺς τοῖς
22 σάββασιν ἐδίδασκεν εἰς τὴν συναγωγὴν. καὶ ἐξεπλήσσοντο
ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν
23 ἔχων, οὐχ ὡς οἱ γραμματεῖς. Καὶ εὐθὺς ἦν ἐν τῇ συνα-
γωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέ-
24 κραξεν | λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ ; ἦλθες
25 ἀπολέσαι ἡμᾶς ; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ. καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἕξελθε ἐξ
26 αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ
27 φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβή-
θησαν πάντες, ὥστε συνζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί
ἐστὶν τοῦτο ; τίς ἡ διδαχὴ ἡ καινὴ αὕτη ; ὅτι κατ'
ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ

14, 15: Mt. 4. 12-17, Lk. 4. 14f. 16-20: Mt. 4. 18-22, Lk. 5. 1-11.
21-28: Lk. 4. 31-37, Mt. 4. 13. 24: Jg. 11. 12, 1 K. 17. 18.

wilderness ; and there in the wilderness He was put to 13
the test for forty days by Satan,* and He was with wild
beasts, and angels * attended on Him.

After John had been arrested, Jesus came into Galilee 14
proclaiming the Good News * of ^a God, saying, “ The 15
appointed time has fully come, the Kingdom of God *
has drawn near. Repent,* and believe the Good
News.”

Walking by the Sea of Galilee, He saw Simon and 16
Andrew, Simon’s brother, casting a net in the sea, for they
were fishermen. Jesus said to them, “ Come, follow Me, 17
and I will make you fishers of men.” Then they left their nets 18
and followed Him. When He had gone a little farther, He 19
saw James, son of Zebedee, and John his brother, in a boat
making ready their nets. Then He called them ; 20
and, leaving their father Zebedee in the boat with the
servants, they went away after Him.

They came to Capernaum, and then on the Sabbath * He 21
taught in the synagogue.* Men were amazed at His 22
teaching, for He taught them like one having authority,
not like the scribes.* Then ^b there was in their synagogue a 23
man possessed by an unclean spirit.* He cried out, “ *Why 24*
are You interfering with us, ^c Jesus of Nazareth? Have You
come to destroy us? ^d I know who You are: God’s Holy
One.” ^e Jesus checked him, saying, “ Be quiet! Come 25
out of him! ” The unclean spirit, convulsing him and 26
shouting with a loud voice, came out of him. They were 27
all so amazed that they asked one another, “ What is
this? What new teaching is this? For with authority He
gives orders even to unclean spirits, and they obey Him! ”

^a That is, either *from God* or *about God*. The Greek can mean either.

^b See note on *εὐθύς* in the Introduction.

^c Lit., *What to us and to you*.

^d This can also be taken as a statement, *You have come to destroy us*.

^e Or, *O Holy One of God*.

28 ὑπακούουσιν αὐτῷ. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς
 29 πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. Καὶ
 εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν
 30 Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ
 δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς
 31 λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ προσελθὼν ἤγειρεν
 αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ
 32 πυρετὸς εὐθὺς, καὶ διηκόνει αὐτοῖς. Ὁψίας δὲ γενο-
 μένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
 33 κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἦν ὅλη ἡ
 34 πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθεράπευσεν
 πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
 35 πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφειν λαλεῖν τὰ δαιμόνια, ὅτι
 ᾔδεισαν αὐτόν. Καὶ πρῶτῃ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν
 36 καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κάκει προσηύχετο. καὶ
 37 κατεδίωξεν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὗρον
 38 αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσιν σε. καὶ
 λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμο-
 39 πόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. καὶ
 ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν
 Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ
 γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί
 41 με καθαρίσαι. καὶ ὀργισθεὶς † ἐκτείνας τὴν χεῖρα αὐτοῦ
 42 ἥψατο αὐτοῦ καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. καὶ
 43 εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ
 44 ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει
 αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον
 τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὡς
 45 προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν
 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε

29-34: Mt. 8. 14-16, Lk. 4. 38-41. 35-38: Lk. 4. 42, 43, 5. 16. 40-45: Mt. 8
 2-4, Lk. 5. 12-16. 44: Lv. 13. 49, 14. 2-32.

† Alternative reading, σπλαγχνισθεῖς.

At once the news of Him went out everywhere in all the 28 districts surrounding Galilee.

Then, leaving the synagogue, * they came to the house of 29 Simon and Andrew with James and John. Simon's mother- 30 in-law was in bed with a fever, and ^a they told Him about her. He went to her and, grasping her hand, He raised her 31 up. The fever left her at once and she attended on them.

When evening had come, when the sun had set, they 32 brought Him all the sick and the demoniacs, * and the whole 33 city was gathered together at the door. He healed 34 many that were sick with various diseases and drove out many demons ; He did not allow the demons to speak, for they knew Him.

Early, when it was very dark, He rose and went out ; and 35 He went away to a solitary place and prayed there. Simon 36 and his companions pursued Him, and when they found 37 Him they said to Him, " Everyone is seeking You." He 38 said to them, " Let us go elsewhere to the neighbouring towns that I may preach there also ; this is why I went out." He was preaching in their synagogues throughout all Galilee, 39 and driving out demons.*

A leper * came to Him, entreating Him and kneeling to 40 Him, and said to Him, " If You are willing, You can make me clean." He became angry ^b and, stretching out His hand, 41 He touched him and said to him, " I am willing ; be made clean." Then the leprosy left him and he was made clean. 42 Jesus was at once indignant with him, and thrust him out, 43 saying to him, " See that you say nothing to anyone. But 44 go, *show yourself to the priest* * and with regard to your cleansing offer what Moses commanded, for a testimony * to them." The man went off and preached repeatedly and 45 made the Word * so widely known that He could no longer

^a Lit., *and then*. See Note in the Introduction.

^b Alternative reading, *moved with pity*. (But see Vincent Taylor's " The Gospel according to St. Mark ", p. 187.)

μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

- 21 Καὶ εἰσῆλθεν πάλιν εἰς Καφαρναουμ δι' ἡμερῶν καὶ
 2 ἠκούσθη ὅτι εἰς οἶκόν ἐστιν. καὶ εὐθὺς συνήχθησαν πολλοί,
 3 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει
 4 αὐτοῖς τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν
 5 παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι
 6 προσεγγίσει αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην
 7 ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ
 8 παραλυτικὸς κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
 9 αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενταί σοι αἱ
 10 ἀμαρτίαι σου. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθ-
 11 ἡμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, Ὅτι
 12 οὗτος οὕτως λαλεῖ; βλασφημεῖ; τίς δύναται ἀφίεναι
 13 ἀμαρτίας εἰ μὴ εἷς ὁ Θεός; καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς
 14 τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυ-
 15 τοῖς, λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις
 16 ὑμῶν; τί ἐστὶν ἐνκοπώτερον, εἰπεῖν τῷ παραλυτικῷ,
 17 Ἀφίενταί σοι αἱ ἀμαρτίαι, ἢ εἰπεῖν, Ἐγείρε καὶ ἄρον τὸν
 18 κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν
 19 ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἀμαρτίας ἐπὶ τῆς γῆς,—
 20 λέγει τῷ παραλυτικῷ, | Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν
 21 σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. καὶ ἡγέρθη καὶ εὐθὺς
 22 ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
 23 ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας ὅτι
 24 Οὐδέποτε οὕτως εἶδαμεν.
- 25 Καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος
 26 ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων
 27 εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον,
 28 καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν
 29 αὐτῷ. Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
 30 αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ

2. 1-12: Mt. 9. 1-8, Lk. 5. 17-26. 13-17: Mt. 9. 9-13, Lk. 5. 27-32.

enter any city openly, but remained outside in solitary places ; and they came to Him from all parts.

When He came again to Capernaum some days later, it 2
was heard that He was at home. Then many were crowded 2
together so that even the space about the door could no
longer hold them, and He was speaking the Word * to them.
Men came bringing to Him a paralytic who was carried by 3
four of them, and as they could not reach Him because of 4
the crowd they stripped the roof where He was. When they
had made a hole they let down the pallet ^a on which the
paralytic was lying. Jesus, seeing their faith, said to the 5
paralytic, " Son, your sins are forgiven you." But some of 6
the scribes * were sitting there and debating in their minds *,
" Why does this man talk like this? Is He blaspheming? * ^b 7
Who can forgive sins but God alone? " Then Jesus per- 8
ceived by His spirit that they were debating like this within
themselves, and said to them, " Why are you debating these
things in your minds? Which is easier : to say to the para- 9
lytic, ' Your sins are forgiven you', or to say, ' Get up, take up
your pallet and walk ' ? But in order that you ^c may know 10
that the Son of Man * has authority to forgive sins on earth "
—He said to the paralytic, " To you I am speaking : get up, 11
take up your pallet and go home." He got up ; then, taking 12
up his pallet, he went out in sight of them all, so that they
were all astounded and gave glory to God, saying, " We
have never seen anything like this."

He went out again by the sea. All the crowd came to 13
Him and He taught them. As He was going along He saw 14
Levi, the son of Alphæus, sitting in the custom-office, and
He said to him, " Follow Me." He rose and followed Him.

Once He was at a meal in his ^d house and many tax- 15
collectors and sinners * were at the meal with Jesus and His

^a That is, bedding or sleeping-mat. ^b Or, following an alternative
punctuation, *He is blaspheming.* ^c Greek plural. ^d That is, Levi's.

- Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοί. καὶ ἤκο-
 16 λούθουν αὐτῷ | καὶ οἱ γραμματεῖς τῶν Φαρισαίων, καὶ ἰδόντες
 ὅτι ἦσθιεν μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς
 μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν
 17 ἐσθίει καὶ πίνει; καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι
 Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς
 ἔχοντες· οὐκ ἤλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς.
 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες.
 καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου
 καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ οὐ
 19 νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ
 υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νη-
 στεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ
 20 δύνανται νηστεύειν. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ'
 αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
 21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον
 παλαιόν· εἰ δὲ μή, αἶρει ἀπ' αὐτοῦ τὸ πλήρωμα τὸ καινὸν
 22 ἀπὸ τοῦ παλαιοῦ, καὶ χειρόν σχίσμα γίνεται. καὶ οὐδεὶς
 βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς (εἰ δὲ μή, ῥήξει ὁ
 οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί), ἀλλὰ
 οἶνον νέον εἰς ἀσκούς καινοὺς.
 23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ
 τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν
 24 τὸ λλοντες τοὺς στάχυν. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ,
 25 Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; καὶ αὐτὸς
 ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ;
 ὅτε χρειάν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ,
 26 εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθαρ τοῦ ἀρχιερέως
 καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν
 φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ
 27 οὔσιν. καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον

18-22: Mt. 9. 14-17, Lk. 5. 33-38.

23-28: Mt. 12. 1-8, Lk. 6. 1-5.

25: 1 S. 21. 1-6. 26: Lv. 24. 5-9.

disciples, for they were many. There also followed Him the 16 scribes * of the Pharisees,* and, seeing Him eating with sinners and tax-collectors, they said to His disciples, " Why does He eat and drink with tax-collectors and sinners? " Jesus, hearing this, said to them, " It is not the strong who 17 need a doctor but the sick. I have not come to call the righteous but sinners."

John's disciples and the Pharisees * were fasting. Men 18 came and said to Him, " Why do John's and the Pharisees' disciples fast while Yours do not? " Jesus said to them, 19 " Can the friends of the bridegroom ^a fast while the bridegroom is with them? No, as long as they have the bridegroom with them they cannot fast. But a time ^b will come 20 when the bridegroom will be taken away from them ; they will fast then, in that day.

" No one sews a piece of unshrunk cloth on to an old 21 garment ; if he does, the new patch ^c takes away some of the old cloth, and the tear becomes worse ; and no one puts 22 new wine into old wine-skins (if he does, the wine will burst the wine-skins, and both wine and skins are destroyed), but new wine into fresh wine-skins."

On the Sabbath * Day He was walking through corn- 23 fields ^d and as His disciples went along they were plucking ears of corn. The Pharisees * said to Him, " See! 24 Why are they doing what is not lawful on the Sabbath Day? " He said to them, " Have you never read what 25 David did? When he and his companions were in need and were hungry, he entered the House of God when 26 Abiathar was High Priest,* and ate *the Bread of the Presence*,* which it is not lawful to eat except for the priests, and gave it to his companions also." He said to them, " The Sabbath 27 was made for the sake of man, not man for the sake of the

^a Lit., *sons of the bridechamber*.

^b Lit., *days*.

^c Lit., *fullness*; hence, that which fills up.

^d That is, fields of wheat or barley.

28 ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός
 31 ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. Καὶ
 εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος
 2 ἐξηραμμένῃ ἔχων τὴν χεῖρα· καὶ παρετήρουν αὐτὸν εἰ ἐν
 τοῖς σάββασιν θεραπεύει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.
 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν, "Ἐγειρε
 4 εἰς τὸ μέσον. καὶ λέγει αὐτοῖς, "Ἐξέστιν τοῖς σάββασιν
 ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;
 5 οἱ δὲ ἐσιώπων. καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
 συνελπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει
 τῷ ἀνθρώπῳ, "Ἐκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ
 6 ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. καὶ ἐξελθόντες οἱ Φαρισαῖοι
 εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ'
 αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ
 πρὸς τὴν θάλασσαν· καὶ πολὺς ὄχλος ἀπὸ τῆς Γαλιλαίας
 8 καὶ ἀπὸ τῆς Ἰουδαίας | καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς
 Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ
 9 Σιδῶνα, ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. καὶ
 εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ
 10 αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ
 ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ αἰψωνται
 11 ὅσοι εἶχον μάστιγας. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν
 αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες
 12 ὅτι Σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα
 13 μὴ αὐτὸν φανερὸν ποιῶσιν. Καὶ ἀναβαίνει εἰς τὸ ὄρος,
 καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός, καὶ ἀπῆλθον πρὸς
 14 αὐτόν. καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα
 15 ἀποστείλῃ αὐτοὺς κηρύσσειν | καὶ ἔχειν ἐξουσίαν ἐκβάλλειν
 16 τὰ δαιμόνια· καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν
 17 ὄνομα τῷ Σίμωνι Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς

3. 1-6: Mt. 12. 9-14, Lk. 6. 6-11. 7-12: Mt. 12. 15, 16, Lk. 6. 17-19.
 13-19: Mt. 10. 1-4, Lk. 6. 12-16.

Sabbath. Therefore the Son of Man * is Lord even of the 28 Sabbath.”

He entered the synagogue * again, and a man with a 3 withered hand was there. They watched Him to see if He 2 was healing him on the Sabbath,* in order to accuse Him. He said to the man with the withered hand, “ Stand in the 3 middle.” He said to them, “ Is it lawful on the Sabbath 4 to do good or to do evil, to save a life or to kill? ” But they were silent. Looking round on them with anger, being 5 grieved at the insensibility of their minds,* He said to the man, “ Stretch out your hand.” He stretched it out and his hand was restored. The Pharisees * immediately went 6 out with the Herodians * and conferred together against Him to see how they might destroy Him.

Jesus withdrew with His disciples to the sea, and a great 7 crowd from Galilee and from Judæa and Jerusalem, from 8 Idumæa and beyond the Jordan, and from the districts of Tyre and Sidon, came to Him when they heard what He was doing. He told His disciples that a boat should stand 9 by for Him in order that the crowd might not crush Him ; for He healed many, so that all those with afflictions were 10 pressing on Him in order to touch Him. When unclean 11 spirits * saw Him they prostrated themselves before Him and cried out, “ You are the Son of God ”, and He strongly 12 warned them not to make Him known.

He went up into the mountain and called those whom He 13 wished, and they went to Him. He appointed twelve in 14 order that they might be with Him and that He might send them out to preach, with authority to drive out demons.* 15 He appointed the Twelve : Simon, to whom He gave the 16 name Peter, James the son of Zebedee, and John, James’s 17 brother (to whom He gave the name Boanerges which

18 ὄνομα Βοανηργες, ὃ ἐστὶν Υἱοὶ βροντῆς· καὶ Ἀνδρέαν καὶ
 Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ
 Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν
 19 Καναναῖον | καὶ Ἰούδαν Ἰσκαριωθ, ὃς καὶ παρέδωκεν
 αὐτόν.
 20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος,
 21 ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκού-
 σαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ
 22 ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα-
 βάντες ἔλεγον ὅτι Βεελζεβουλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
 23 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ προσκαλεσάμενος
 αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς
 24 Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,
 25 οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ'
 26 ἑαυτὴν μερισθῇ, οὐ δυνησεται ἡ οἰκία ἐκείνη στῆναι. καὶ
 εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν, ἐμερίσθη καὶ οὐ δύναται
 27 στῆναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν
 οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν
 μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ
 28 διαρπάσει. Ἀμην λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς
 υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα
 29 ἐὰν βλασφημήσωσιν· ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα
 τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν
 30 αἰωνίου ἁμαρτήματος. ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.
 31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω
 32 στήκοντες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. καὶ
 ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἰδοὺ ἡ
 μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω
 33 ζητοῦσίν σε. καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ
 34 μήτηρ μου καὶ οἱ ἀδελφοί μου; καὶ περιβλεψάμενος τοὺς
 περὶ αὐτὸν κύκλῳ καθημένους λέγει, Ἴδε ἡ μήτηρ μου καὶ

22-30: Mt. 12. 24-29, 31f, Lk. 11. 15-22, 12. 10. 31-35: Mt. 12. 46-50, Lk. 8. 19-21.

means Sons of Thunder), Andrew, Philip, Bartholomew, 18
Matthew, Thomas, James the son of Alphæus, Thaddæus,
Simon the Cananæan and Judas Iscariot, who also 19
delivered Him up.

They went to His home. The crowd again gathered so 20
that they could not even take food. Hearing of this, His 21
family went to take control of Him, for men ^a were saying
that He was mad.^b The scribes * who had come down from 22
Jerusalem said that He was possessed by Beelzebul,^c and
that He drove out demons * through the Ruler of demons.
Calling them He said to them in parables : * “ How can 23
Satan * drive out Satan? If a kingdom is divided against 24
itself, that kingdom cannot stand ; if a house is divided 25
against itself, that house will not be able to stand ; and if 26
Satan has risen against himself, he is divided and cannot
stand : that is the end of him.^d On the other hand, no one 27
can enter a ^e strong man’s house and plunder his goods,
unless first he bind the strong man—then he will plunder
his house. In truth I tell you, all sins and whatever 28
blasphemies * men utter will be forgiven them ; but who- 29
ever blasphemes against the Holy Spirit * has no forgiveness
for ever : he is guilty of an eternal sin.” For they said, 30
“ He has an unclean spirit.” *

His mother and brothers came, and standing outside sent 31
and called Him. A crowd was sitting round Him and they 32
told Him, “ See, Your mother, brothers and sisters are out-
side ; they are seeking You.” He answered, “ Who is My 33
mother or My brothers? ” Looking round at those who sat 34

^a Or, *they*.

^c That is, Prince of demons.

^b Greek, *beside Himself*.

^d Lit., *he has an end*.

^e There are two lines of interpretation in this passage. According to one the article with *ἰσχυρός* is the article used in the first reference to a person or thing and is equivalent in the passage to “ a ”. On this interpretation the sentence is a generalization. In the second line of interpretation the article has its full force and means the particular strong man just mentioned and the sentence refers throughout to Satan.

- 35 οἱ ἀδελφοί μου. ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.
- 41 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,
- 3, 4 | Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. | καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. καὶ ἔλεγεν, Ὡς ἔχει ὦτα ἀκούειν ἀκουέτω.
- 10 Καὶ ὅτε ἐγένετο κατὰμόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα

βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,

καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,

μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

- 13 καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ὁ σπείρων τὸν λόγον σπεῖρει. οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπεύρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

4. 1-20: Mt. 13. 1-23, Lk. 8. 4-15. 12: Is. 6. 9-10.

in a circle about Him, He said, "Here are My mother and My brothers. Whoever does God's will, this is My brother 35 and sister and mother."

Again He taught by the sea, and a great crowd gathered 4 to Him so that He got into a boat and sat in it on the sea. All the crowd were on the land at the water's edge. He 2 taught them many things in parables,* and in His teaching He said to them, "Listen! A sower went out to sow. 3 As he was sowing, some seed fell by the road, and birds 4 came and ate it up. Other seed fell on stony ground where 5 it had not much soil, and then it sprang up because it had no depth of soil. When the sun rose it was scorched, and 6 because it had no root, it withered away. Other seed fell 7 among thorns; the thorns came up and choked it, and it produced no crop. Other seed fell on good soil, and coming 8 up and growing produced a crop and bore, some thirtyfold, some sixtyfold and some a hundredfold." He said, "He 9 who has ears to hear, let him hear."

When He was alone, His followers together with the 10 Twelve questioned Him about the parables. He said to 11 them, "To you it has been given to know the secret * of the Kingdom of God,* but to those outside everything comes in parables in order that 12

*They may see indeed without perceiving,
and hear indeed without understanding,
lest they should turn again and be forgiven."*

He said to them, "You do not understand this parable? 13 How will you understand any parables? The sower sows 14 the Word.* These are they by the road where the Word is 15 sown: when they hear it, Satan * comes at once and takes away the Word sown in them. In the same way these are 16 they who are sown on stony places: when they hear the

17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροὶ εἰσιν,
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς
 18 σκανδαλίζονται. καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπει-
 19 ρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, | καὶ αἱ μέριμναι
 τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ
 ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ
 20 ἄκαρπος γίνεται. καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
 σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται
 καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
 21 ἑκατόν. Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος
 ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν
 22 λυχνίαν τεθῇ; οὐ γάρ ἐστὶν τι κρυπτόν, ἐὰν μὴ ἵνα φανε-
 ρωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
 23, 24 εἰ τις ἔχει ὧτα ἀκούειν ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς,
 Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται
 25 ὑμῖν, καὶ προστεθήσεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται
 αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
 26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν
 27 ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ
 ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ
 28 μακύνηται ὡς οὐκ οἶδεν αὐτός. αὐτομάτῃ ἡ γῆ καρπο-
 φορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σίτον
 29 ἐν τῷ στάχυϊ. ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει
 30 τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ ἔλεγεν, Πῶς
 ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι παραβολῇ
 31 παραβάλωμεν αὐτήν; ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ
 ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν υπερμάτων τῶν
 32 ἐπὶ τῆς γῆς, | καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον
 πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε
 δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
 33 σκηνοῖν. Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει
 34 αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· καὶ χωρὶς παρα-

21-25: Lk. 8. 16-18, Mt. 5. 15. 29: Jl. 3. 13. 30-34: Mt. 13. 31-34.
 Lk. 13. 18f. 32: Dn. 4. 12, Ezk. 17. 23.

Word they receive it gladly. They have no root in them 17
but continue for a short time; then when trouble or persecu-
tion comes because of the Word, they are made to fall away.
There are others who are sown among thorns : these are 18
they who hear the Word, but the anxieties of this world, the 19
pleasures of wealth and cravings for other things, coming in
choke the Word and it becomes unfruitful. These are they 20
who are sown on good soil : they hear the Word, accept it
and produce a crop, some thirtyfold, some sixtyfold and
some a hundredfold."

He said to them, " Surely a lamp is not brought in to be 21
put under a measuring-vessel or a bed? Is it not to be put
on a lamp-stand? For there is nothing hidden but to be 22
brought to light, nothing covered up but to be revealed.
If anyone has ears to hear, let him hear." 23

He said to them, " Pay attention to what you hear. With 24
the measure with which you measure it will be measured
to you, and more will be added to you. For to him who 25
has, more ^a will be given, and from him who has not, even
what he has will be taken away."

He said, " The Kingdom of God * is like this : a man 26
casts seed on the earth ; night and day he sleeps and wakes ; 27
and the seed sprouts and grows, he does not know how. The
earth of itself produces crops, first the green shoot, then the 28
ear, then the full wheat in the ear. When the crop is ready, 29
immediately he puts forth the sickle, for harvest-time is come."

He said, " How are we to compare the Kingdom of 30
God? By what parable * are we to describe it? It is like a 31
mustard seed, which, when sown on the earth, is smaller
than all the seeds on the earth ; when it is sown, it comes up 32
and grows larger than any plant, and produces big branches
so that *the birds of the air can roost in its shade.*"

With many such parables He spoke the Word * to them 33

^a More is not in the Greek.

- 34 βολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.
- 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης,
 36 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφίουνσιν τὸν ὄχλον καὶ
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα
 37 πλοῖα ἦσαν μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ ἀνέμου
 μεγάλη, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἡδη
 38 γεμίζεσθαι τὸ πλοῖον. καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ
 προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ
 λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
 39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ,
 Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο
 40 γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς, Τί δειλοὶ ἐστε οὕτως; οὐπω
 41 ἔχετε πίστιν; καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον
 πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ
 ἡ θάλασσα ὑπακούουσιν αὐτῷ;
- 51 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν
 2 Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς
 ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι
 3 ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ
 4 οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, διὰ τὸ
 αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι, καὶ διεσπᾶσθαι
 5 ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφῆθαι, καὶ
 οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ διὰ παντὸς νυκτὸς καὶ
 6 ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ
 7 κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ
 μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν, καὶ κράζας
 φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ
 τοῦ Ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς.
 8 ἔλεγεν γὰρ αὐτῷ, Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ
 9 ἀνθρώπου. καὶ ἐπηρώτα αὐτόν, Τί ὀνομά σοι; καὶ ἀπεκρίθη

35-41: Mt. 8. 18, 23-27, Lk. 8. 22-25. 5. 1-20: Mt. 8. 28-34, Lk. 8. 26-39. 7: 1. 24, 1 K. 17. 18.

as they were able to understand.^a Without a parable He 34
did not speak to them, but He explained everything to His
disciples privately.

That day, when evening had come, He said to them, 35
“ Let us cross to the other side ” ; and they left the crowd. 36
While He was in the boat they took Him with them, and
other boats were with it. There came a great squall of 37
wind, and the waves beat into the boat so that it was already
filling. He was asleep in the stern on a cushion. They 38
woke Him and said, “ Teacher,* is it nothing to you that
we are perishing? ” Waking up, He checked the wind and 39
said to the sea, “ Silence, be quiet.” The wind dropped and
there was a great calm. He said to them, “ Why are you so 40
fearful? Do you not yet have faith? ” They were greatly 41
afraid, and they said to one another, “ Who then is this, for
even wind and sea obey Him?”

They came to the district of the Gerasenes on the other 5
side of the sea. When He had left the boat, at once there 2
met Him from the tombs a man possessed by an unclean
spirit.* He had his home in the tombs. No one was able 3
to bind him any longer even with a chain, because he 4
had often been bound with fetters and chains, and the
chains had been broken by him and the fetters smashed, and
no one was strong enough to subdue him. Continually, 5
night and day, among the tombs and in the hills he was
shouting and gashing himself with stones. Seeing Jesus 6
from a distance, he ran and prostrated himself before Him.
Shouting in a loud voice he said, “ *Why are You interfering* 7
with me,^b Jesus, Son of the Most High God? I adjure You
by God, do not torture me.” For He said to him, “ Un- 8
clean spirit, come out of the man.” He asked him, “ What 9

^a The Greek word *ἀκούειν*, usually translated “ hear ” or “ listen ”,
may include the meaning “ understand ”.

^b Lit., *What to me and to You.*

- 10 λέγων, Λεγιῶν ὀνομά μοι, ὅτι πολλοὶ ἐσμεν. καὶ παρε-
 κάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
 11 ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη·
 12 καὶ παρεκάλεσαν αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς
 13 χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέτρεψεν αὐτοῖς
 εὐθὺς ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσηλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
 14 τῇ θαλάσσης. καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγει-
 λαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
 15 ἐστὶν τὸ γεγονός. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
 θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ
 σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.
 16 καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονι-
 17 ζομένῳ καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν
 18 αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. καὶ ἐμβαίνοντος
 αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾗ
 19 μετ' αὐτοῦ. καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ,
 Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον
 20 αὐτοῖς ὅσα ὁ Κύριός σοι ἐποίησεν καὶ ἡλέησέν σε. καὶ
 ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ εἰς τὸ πέραν
 πάλιν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν
 22 θάλασσαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι
 23 Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, | καὶ
 παρεκάλει αὐτόν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου
 ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ἵνα σωθῇ
 24 καὶ ζήσῃ. | καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ
 25 ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. Καὶ γυνὴ οὖσα ἐν
 26 ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ
 πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ

21-43: Mt. 9. 18-26, Lk. 8. 40-56.

is your name?" He answered, " My name is Legion,^a for we
are many " ; and he entreated Him strongly not to send 10
them out of the district. There by the hills a large herd of pigs 11
was feeding, and the spirits entreated Him, saying, " Send us 12
into the pigs, let us go into them." Jesus at once gave them 13
permission. The unclean spirits came out and went into the
pigs, and the herd, numbering about two thousand, rushed
down the cliff into the sea and were drowned. Their herds- 14
men fled and spread the news through the city and the
countryside. Men came to see what had happened. They 15
came to Jesus and saw the demoniac * who had had the
legion, sitting, clothed and sane, and they were afraid.
Eyewitnesses told them what had happened to the demoniac, 16
and about the pigs. They entreated Him to leave their terri- 17
tory. While He was getting into the boat the man who had 18
had the demon * entreated that he might accompany Him.
He did not allow him, but said to him, " Go home to your 19
own people and tell them what the Lord has done for you,
how ^b He had pity on you." He went away and proclaimed 20
in the Decapolis what Jesus had done for him, and everyone
was astonished.

When Jesus had crossed over in the boat to the other side, 21
a great crowd gathered again to Him ; and He was by the
sea. There came one of the synagogue * officers, by name 22
Jairus. Seeing Him he fell at His feet and earnestly en- 23
treated Him, saying, " My daughter is at the point of death :
come and lay Your hands on her in order that she may be
made well and live." He went along with him and a great 24
crowd accompanied Him and pressed on Him.

A woman had been suffering from haemorrhage for 25
twelve years ; she had suffered much from many doctors and 26
had spent all she had. She had received no benefit, but rather

^a A legion was a division of the Roman army, numbering 6,000 men.

^b *Lit., in what things, (δσα understood).*

μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χειρόν ἐλθοῦσα,
 27 | ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν
 28 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι
 29 κἂν τῶν ἱματίων αὐτοῦ, σωθήσομαι. καὶ εὐθὺς ἐξηράνθη
 ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται
 30 ἀπὸ τῆς μαστίγος. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν
 ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν
 31 τῷ ὄχλῳ ἔλεγεν, Τίς μου ἤψατο τῶν ἱματίων; καὶ ἔλεγον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά
 32 σε, καὶ λέγεις, Τίς μου ἤψατο; καὶ περιεβλέπετο ἰδεῖν
 33 τὴν τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,
 εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ
 34 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ,
 ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
 35 ὑγιὲς ἀπὸ τῆς μαστίγος σου. Ἐπὶ αὐτοῦ λαλοῦντος
 ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ
 36 σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν Διδάσκαλον; ὁ δὲ
 Ἰησοῦς εὐθὺς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ
 37 ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ
 ἀφ᾽ ἧκεν οὐδένα μετ' αὐτοῦ συνακολουθήσαι εἰ μὴ
 Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
 38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
 39 θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, | καὶ
 εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ
 40 παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. καὶ κατεγέλων
 αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν
 πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ,
 41 καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον κατακειμένον. καὶ
 κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα
 42 κουμ, ὃ ἐστιν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω,
 ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν
 γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.
 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ
 εἶπεν δοθῆναι αὐτῇ φαγεῖν.

had become worse. Hearing about Jesus she came behind 27
Him in the crowd and touched His garment. For she said, 28
“ Even if I touch but His garments, I shall be made well.”
Then her flow of blood ceased and she felt in her body that 29
she was cured of her affliction. Then Jesus knew in Himself 30
that power had gone out of Him and turning round in the
crowd He said, “ Who touched My garments? ” His 31
disciples answered, “ You see the crowd pressing on You and
You say, ‘ Who touched Me? ’ ” He looked about to see 32
who had done this. But the woman, frightened and tremb- 33
ling, for she knew what had happened to her, came and
fell before Him and told Him all the truth. He said to her, 34
“ Daughter, your faith has made you well. Go in peace,
and be healed of your affliction.”

While He was still speaking there came some of the men 35
of the officer of the synagogue * and said, “ Your daughter
has died. Why worry the Teacher * any more? ” Jesus, 36
disregarding what was being said, told the officer of the
synagogue, “ Do not be afraid. Only believe.” He allowed 37
no one to go with Him but Peter, James and John, James’s
brother. They came to the home of the officer of the syna- 38
gogue, and He saw the commotion and those weeping and
wailing loudly. Going in He said to them, “ Why are you 39
making a commotion and weeping? The girl has not died,
she is asleep.” They jeered at Him; but He, turning them 40
all out, took the girl’s father and mother and those with
Him and went in where she was lying. Grasping the girl’s 41
hand He said to her, “ Talitha cum ”, which is translated,
“ Little girl, I bid you get up.” Then the child got up and 42
walked about, for she was twelve years old. Immediately
they were utterly astounded. He gave them strict orders 43
that no one was to know about this, and told them to give
her something to eat.

- 61 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου
 σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ πολλοὶ
 ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ
 τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; ὅτι καὶ δυνάμεις τοιαῦται
 3 διὰ τῶν χειρῶν αὐτοῦ γίνονται. οὐχ οὗτός ἐστιν ὁ τέκτων,
 ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφου καὶ
 Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ
 4 ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν
 αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἀτιμὸς εἰ μὴ ἐν
 τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ
 5 οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
 δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας
 6 ἐθεράπευσεν. καὶ θαυμάζεν διὰ τὴν ἀπιστίαν αὐτῶν.
 7 Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. | Καὶ προσκα-
 λεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο
 δύο, καὶ ἐδίδου αὐτοῖς ἑξουσίαν τῶν πνευμάτων τῶν
 8 ἀκαθάρτων, καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς
 ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν
 9 ζώνην χαλκόν, | ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ
 10 ἐνδύσθητε δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν
 εἰσελθῇτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.
 11 καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μὴδὲ ἀκούσῃσιν ὑμῶν,
 ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω
 12 τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελθόντες
 13 ἐκήρυσσον ἵνα μετανοῶσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον,
 καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἑρώδης, φανερόν γὰρ ἐγένετο
 τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ Βαπτίζων
 ἡγέρθη ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις
 15 ἐν αὐτῷ. ἄλλοι δὲ ἔλεγον ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ
 16 ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν. ἀκούσας δὲ ὁ

6. 1-6: Mt. 13. 53-58, Lk. 4. 16-30. 7-13: Mt. 10. 1, 9-15, Lk. 9. 1-6.
 14-29: Mt. 14. 1-12, Lk. 9. 7-9.

He went out from there and came to His native place. 6
His disciples followed Him, and on the Sabbath * He taught 2
in the synagogue.* Many who heard Him said with amaze-
ment, "From where does He get these things? What is this
wisdom that has been given to Him? for even such mighty
works are done by His hands. Is not this the carpenter, the 3
son of Mary and brother of James, Joses, Jude and Simon?
and are not His sisters here with us?" They took offence
at Him. Jesus said to them, "A prophet is not without 4
honour except in his native place and among his own
relatives and in his own house." He was not able to per- 5
form any mighty work there except that He placed His
hands on a few sick people and healed them. He was 6
astonished at their lack of faith.

He went round among the villages ^a teaching. He called 7
to Him the Twelve and sent them out two by two. He gave
them authority over unclean spirits,* and commanded 8
them to take nothing for the road but a staff only, no bread,
no bag, no money in their belts; but they were to put on 9
sandals and not to wear two tunics. He said to them, 10
"Wherever you enter a house, stay in it until you go away
from there, and whatever place does not welcome you or 11
listen to you, go from there and shake off the dust from
under your feet as a testimony * to them." They departed 12
and preached that men should repent, and they drove out 13
many demons * and anointed many sick people with oil and
healed them.

King Herod heard of it, for His name had become well 14
known. Men said, "John the Baptizer has risen from the
dead, and therefore mighty powers are at work in him."
Others said, "It is Elijah "; and others, "He is a prophet 15
like one of the prophets." But when Herod heard he 16

^a Or, *went among the surrounding villages.*

- 'Ηρώδης ἔλεγεν ὅτι *Ὁν ἐγὼ ἀπεκεφάλισα 'Ιωάννην,
 17 οὗτός ἐστιν. αὐτὸς ἡγέρθη. Αὐτὸς γὰρ ὁ 'Ηρώδης ἀποσ-
 τείλας ἐκράτησεν τὸν 'Ιωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ
 διὰ 'Ηρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
 18 ὅτι αὐτὴν ἐγάμησεν· ἔλεγεν γὰρ ὁ 'Ιωάννης τῷ 'Ηρώδῃ
 ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
 19 ἡ δὲ 'Ηρωδιάς ἐνεῖχεν αὐτῷ καὶ ἠθελεν αὐτὸν ἀποκτείνειν,
 20 καὶ οὐκ ἠδύνατο· ὁ γὰρ 'Ηρώδης ἐφοβέιτο τὸν 'Ιωάννην,
 ἐιδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν,
 καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.
 21 καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε 'Ηρώδης τοῖς γενεσίοις
 αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
 22 χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης
 τῆς θυγατρὸς αὐτῆς τῆς 'Ηρωδιάδος καὶ ὀρχησαμένης,
 ἤρεσεν τῷ 'Ηρώδῃ καὶ τοῖς συνανακειμένοις. εἶπεν ὁ
 βασιλεὺς τῷ κορασίῳ, Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω
 23 σοι· καὶ ὤμοσεν αὐτῇ πολλά, *Ὅτι ἐὰν με αἰτήσῃς δώσω
 24 σοι ἕως ἡμίσεος τῆς βασιλείας μου. καὶ ἐξελθοῦσα εἶπεν
 τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπεν, Τὴν κεφαλὴν
 25 'Ιωάννου τοῦ Βαπτίζοντος. καὶ εἰσελθοῦσα εὐθὺς μετὰ
 σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα, Θέλω ἵνα
 ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν 'Ιωάννου τοῦ
 26 Βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ
 τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετησαί
 27 αὐτήν. καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
 ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν
 28 ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν
 αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ
 29 κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. καὶ ἀκούσαντες
 οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ
 ἔθηκαν αὐτὸ ἐν μνημείῳ.
 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν 'Ιησοῦν, καὶ
 ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν.
 31 καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον

said, "This is John, whom I beheaded. He has risen."

For Herod had sent and arrested John and had bound 17 him in prison on account of Herodias, his brother Philip's wife ; for he had married her, and John had said to Herod, 18 "It is not lawful for you to have your brother's wife." Herodias hated him and wished to kill him ; but she could 19 not, because Herod was afraid of John, knowing that he was 20 a righteous and holy man, and protected him. He often heard him and was perplexed ; and yet he heard him gladly. An opportune day arrived when Herod gave a 21 feast on his birthday to his leading men, military officers and notables of Galilee. When the daughter of Herodias came 22 in and danced, she delighted Herod and those dining with him. The king said to the girl, "Ask of me what you will; I will give it to you." He swore vehemently to her, 23 "Whatever you ask of me, I will give it to you up to half of my kingdom." She went out and said to her mother, 24 "What am I to ask?" She said, "The head of John the Baptizer." At once she came in eagerly to the king and 25 asked him, "I want you to give me instantly on a dish the head of John the Baptizer." The king was deeply grieved 26 on account of his oaths and those dining with him,^a but he would not disappoint her. Then the king sent a soldier of 27 the guard with orders to bring his head. He went and beheaded him in prison, brought his head on a dish and gave 28 it to the girl. The girl gave it to her mother. When his 29 disciples heard, they came and took his corpse and placed it in a tomb.

The apostles * came together to Jesus, and reported to 30 Him all that they had done and taught. He said to them, 31

^a Marcan word order is in favour of taking διὰ τοὺς ὄρκους and καὶ τοὺς ἀνακειμένους with the preceding phrase rather than with what follows. The king was embarrassed because of the oaths he had sworn and because the whole event had happened before his guests.

τόπον καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ
 32 οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. καὶ
 33 ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ
 εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ
 34 περὶ αὐτῶν πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον
 αὐτούς. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη
 ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ
 35 ἤρξατο διδάσκειν αὐτοὺς πολλά. Καὶ ἥδη ὥρας πολλῆς γινο-
 μένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι "Ερη-
 36 μός ἐστιν ὁ τόπος καὶ ἥδη ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ κώμας ἀγοράσωσιν
 37 ἑαυτοῖς τί φάγωσιν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε
 αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες
 ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσωμεν
 38 αὐτοῖς φαγεῖν; ὁ δὲ λέγει αὐτοῖς, Πόσους ἔχετε ἄρτους;
 ὑπάγετε ἴδετε. καὶ γινόντες λέγουσιν αὐτῷ, Πέντε, καὶ
 39 δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμ-
 40 πόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσαν
 41 πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πενήντην. καὶ
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ
 42 ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν αὐτοῖς, καὶ
 τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. καὶ ἔφαγον πάντες καὶ
 43 ἐχορτάσθησαν, καὶ ἦσαν κλάσματα δώδεκα κοφίνων
 44 πληρώματα καὶ ἀπὸ τῶν ἰχθύων. καὶ ἦσαν οἱ φαγόντες
 τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.
 45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς
 τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν πρὸς Βηθσαιδάν,
 46 ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ ἀποταξάμενος αὐτοῖς
 47 ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. καὶ ὀψίας γενομένης
 ἦν πάλαι τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς

32-44: Mt. 14. 13-21, Lk. 9. 10-17, Jn. 6. 1-13. 34: Nu. 27. 17.
 45-56: Mt. 14. 22-36, Jn. 6. 15-21.

"Come away by yourselves to a solitary place and rest a little while." For there were many coming and going, and they had no opportunity even to eat. They went away by 32 boat to a solitary place alone. Many saw them going and 33 recognized them and hurrying there on foot from every city they arrived before them. When He came out He 34 saw a great crowd, and He felt pity for them, because they were *like sheep without a shepherd*; and He taught them much.

When it was already getting late His disciples came to 35 Him and said, "The place is solitary, and already the hour is late. Send them away in order that they may go to the sur- 36 rounding farms and villages and buy themselves something to eat." He answered them, "Give them something to eat 37 yourselves." They said to Him, "Are we to go off and buy two hundred denarii ^a worth of loaves and give them to the people to eat?" He said to them, "How many loaves 38 have you? Go and see." When they had found out they said to Him, "Five, and two fishes." He ordered them to 39 seat them all in groups on the green grass. They sat down 40 in rows by hundreds and by fifties. He took the five loaves 41 and the two fishes, looked up to heaven and said a blessing, broke the loaves and distributed them to His disciples to set before them. He also divided the two fishes among them all. All ate and were filled. They took up twelve baskets 42, 43 full of pieces, and some fish.^b Those who ate the loaves 44 were five thousand men.

Then He compelled His disciples to get into a boat and go 45 to the other side to Bethsaida before Him, while He sent the crowd away. He bade them farewell and went away to the 46 mountain to pray. When evening had come the boat was 47

^a A denarius was a day's wage for a labourer.

^b ἀπὸ τῶν ἰχθύνων = partitive genitive (*some of*).

- 48 μόνος ἐπὶ τῆς γῆς. καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.
- 49 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν
- 50 ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν,
- 51 καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος·
- 52 καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο· | οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν ἡ καρδία αὐτῶν πεπωρωμένη.
- 53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρετ καὶ
- 54 προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου
- 55 εὐθὺς ἐπιγινόντες αὐτὸν | περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς
- 56 ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐστίν. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.
- 71 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἐστίν
- 3 ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους,—οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν
- 4 πρεσβυτέρων, καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστίν αὐτῶν παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν,
- 5 —καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν
- 6 τὸν ἄρτον; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς

7. 1-23: Mt 15. 1-20. 6-7: Lk. 29. 13.

already in the middle of the sea and He was alone on the land. He saw them in great distress as they rowed, for the wind was against them, and He came to them about the fourth watch ^a of the night, walking on the sea, and He was going to pass them by. They, seeing Him walking on the sea, imagined He was an apparition and cried out, for they all saw Him and were frightened. Then He spoke with them and said to them, "Courage! It is I. Do not be afraid." He came into the boat to them, and the wind dropped. They were exceedingly astounded, beyond measure, for they did not understand about the loaves, but their minds ^{*} were insensible.

Having crossed over to the land they arrived at Genesaret and put in there. As soon as they left the boat, men recognized Him. They ran all through that district, and they carried the sick to Him on pallets ^b wherever they heard He was. Wherever He went into villages, cities and farms, they put the sick in the market-places and entreated Him that they might touch even the fringe ^c of His garment ; and as many as touched Him were made well.

The Pharisees ^{*} and some scribes, ^{*} who had come from Jerusalem, joined Him ; and seeing that some of His disciples ate with defiled, ^d that is unwashed, hands (for the Pharisees and all Jews, holding to the tradition of the elders, ^{*} do not eat without first washing the hands as far as the wrist ; and they do not eat anything from the market-place unless they wash themselves : there are many other traditions also which they hold to, such as the washing of cups, pots, copper vessels and beds), the Pharisees and the scribes asked Him, "How is it that Your disciples do not behave in accordance with the tradition of the elders, but eat with defiled ^d hands?" He answered

^a Between 3 a.m. and 6 a.m.

^b That is, bedding or sleeping-mats.

^c Or, *tassel*.

^d That is, ritually impure.

ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, καὶ εἶπεν ὅτι

Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ,
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
 7 μάτην δὲ σέβονται με,
 διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

8 ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παρά-
 9 δοσιν τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς, Καλῶς
 ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
 10 στήσῃτε. Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ
 τὴν μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα
 11 θανάτῳ τελευτάτω. ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος
 τῷ πατρὶ ἢ τῇ μητρί, Κορβαν, ὃ ἐστὶν Δῶρον, ὃ ἐὰν ἐξ
 12 ἐμοῦ ὠφελήθῃς,—καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι
 13 τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ἀκυροῦντες τὸν λόγον
 τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια
 14 τοιαῦτα πολλὰ ποιεῖτε. Καὶ προσκαλεσάμενος πάλιν τὸν
 ὄχλον ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες καὶ συνίετε.
 15 οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
 αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκπορευόμενα
 17 ἀπ' αὐτοῦ ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον.* Καὶ ὅτε
 εἰσῆλθον εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ
 18 μαθηταὶ αὐτοῦ τὴν παραβολήν. καὶ λέγει αὐτοῖς, Οὕτως
 καὶ ὑμεῖς ἀσύνετοί ἐστε· οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν
 εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοιν-
 19 ῶσαι· ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς
 τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται.—καθα-
 20 ρίζων πάντα τὰ βρώματα. ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ
 ἀνθρώπου ἐκπορευόμενον ἐκείνο κοινοῖ τὸν ἄνθρωπον.
 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ

* Some witnesses add: 16. εἰ τις ἔχει ὅσα ἀκούειν, ἀκούτω.

10: Ex. 20. 12, 21. 17.

them, "Well did Isaiah prophesy about you hypocrites and say,

*This people * honours Me with their lips,
but their heart is far from Me.
Vainly they worship Me,
teaching as doctrines the precepts of men!*

7

You reject the commandment of God, and hold to the tradition of men." He also said to them, "How well you set aside 8 God's commandment in order to establish your own tradition! For Moses said, *Honour thy father and thy mother*, and, *He 10 who speaks ill of his father or mother, let him surely die*. But you 11 say, 'If a man says to his father or mother, "It is Korban (that is Gift), that by which you might have been benefited by me,"^a — ' and you no longer let him do anything for his 12 father or his mother. You annul the pronouncement of 13 God by your tradition, which you have handed down; and you do many similar things."

He called the crowd to Him again, and said to them, 14 "Listen to Me, all of you, and understand. Nothing which 15 enters a man from outside him can defile him; but it is what issues out of a man that defiles him."^b

When they had gone to His home away from the crowd 17 His disciples asked Him about the parable.* He said to 18 them, "Are even you so lacking in understanding? Do you not perceive that nothing which goes into a man from outside can defile him? for it does not go into his mind,* but 19 into his stomach, and passes out into the privy." Thus He made all foods clean. He said, "It is what issues out of a 20 man that defiles him; for it is from within, out of men's 21 minds, that evil thoughts issue: sexual vice, stealing,

^a The "if" clause in verse 11 has no main clause following it and instead there is a break in the construction and a new sentence beginning with verse 12.

^b Some witnesses add verse 16, *If anyone has ears to hear, let him hear*.

- 22 οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, | μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, 23 βλασφημία, ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.
- 24 Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου καὶ Σιδῶ-
νος. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ
25 ἡδυνάσθη λαβεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς
εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπ-
26 εσεν πρὸς τοὺς πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοι-
νίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ
27 ἐκ τῆς θυγατρὸς αὐτῆς. καὶ ἔλεγεν αὐτῇ, "Ἄφες πρῶτον
χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν
28 ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ ἀπεκρίθη
καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς
29 τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. καὶ
εἶπεν αὐτῇ διὰ τοῦτον τὸν λόγον, "Υπαγε, ἐξελήλυθεν τὸ
30 δαιμόνιον ἐκ τῆς θυγατρὸς σου. καὶ ἀπελθοῦσα εἰς τὸν
οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ
τὸ δαιμόνιον ἐξεληλυθός.
- 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος
εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων
32 Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιάλον,
33 καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ
ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς
δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ᾗψατο τῆς
34 γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν,
35 καὶ λέγει αὐτῷ, Εἰφάθα, ὃ ἐστιν, Διανοίχθητι. καὶ
ἡνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ δεσμὸς τῆς
36 γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς
ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ
37 μᾶλλον περισσότερον ἐκήρυσσον. καὶ ὑπερπερισσῶς ἐξ-
επλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν, καὶ τοὺς
κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν.

24-30: Mt. 15. 21-28. 31-37: Mt. 15. 29-31.

murder, adultery, avarice, wickedness, deceit, licentious- 22
ness, envy,^a slander, arrogance, godlessness; * all these 23
evils issue from within and defile a man."

He set out from there and withdrew to the territories of 24
Tyre and Sidon. Entering a house, He did not wish anyone
to know it, and He could not be concealed. But then a 25
woman whose daughter had an unclean spirit * heard
about Him and came and fell at His feet. The woman was 26
a Greek, a Syrophœnician by race, and she asked Him to
drive the demon * out of her daughter. He said to her, 27
"Let the children first be satisfied, for it is not good to take
the children's food and throw it to the dogs." She answered, 28
"Sir,* even the dogs under the table eat of the children's
crumbs." He said to her because of this saying, "Go, the 29
demon has gone out of your daughter." She went home and 30
found the child lying on the bed, and the demon gone out
of her.

Coming back from the territory of Tyre, He went by way 31
of Sidon to the Sea of Galilee through the middle of the
territory of the Decapolis. They brought Him one who 32
was deaf and who stammered; and they entreated Him to lay
His hand upon him. Jesus took him away from the crowd 33
by himself and put His fingers in his ears. He spat and
touched his tongue, and looking up to heaven He groaned 34
and said, "Ephphatha", which is, "Be opened". His 35
ears were opened, and then the bond of his tongue was
loosed and he spoke properly. He ordered them not to tell 36
anyone, but the more He ordered them the more by far
they proclaimed it. They were exceedingly amazed and 37
said, "He has done all things well; He makes both the
deaf hear and the dumb speak."

^a Lit., *evil eye*.

- 81 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ
 2 μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς
 3 αὐτοῦ λέγει αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι
 4 ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί
 5 φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον
 6 αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ
 7 μακρόθεν εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ
 8 ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ'
 9 ἐρημίας; | καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ
 10 δὲ εἶπαν, Ἑπτὰ. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
 11 τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας
 12 ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν,
 13 καὶ παρέθηκεν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ
 14 εὐλόγησας αὐτὰ εἶπεν παρατιθέναι καὶ αὐτά. καὶ ἔφαγον
 15 καὶ ἔχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων,
 16 ἑπτὰ σφυρίδας. | ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
 17 αὐτούς. Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 18 αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθα.
 19 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἥρξαντο συνζητεῖν αὐτῷ,
 20 ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες
 21 αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ
 22 γενεὰ αὕτη ζητεῖ σημεῖον; ἀμην λέγω ὑμῖν, εἰ δοθήσεται
 23 τῇ γενεᾷ ταύτῃ σημεῖον. καὶ ἀφείς αὐτοὺς ἐμβὰς πάλιν
 24 ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπελάθοντο λαβεῖν ἄρτους,
 25 καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
 26 καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς
 27 ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρώδου. καὶ
 28 διελογίζοντο πρὸς ἀλλήλους λέγοντες Ὅτι ἄρτους οὐκ
 29 ἔχομεν. καὶ γινούς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι
 30 ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πε-
 31 πωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες

8. 1-10: Mt. 15. 32-39. 11-21: Mt. 16. 1-12, Jn. 6. 30. 18: Jer. 5. 21, Ezk. 12. 2.

In those days, when there was again a great crowd and 8
 they had nothing to eat, He called His disciples and said to 2
 them, " I feel pity for the crowd because they have already 2
 been with Me three days and have nothing to eat. If I 3
 send them unfed to their homes they will faint on the road,
 and some of them have come from a distance." His 4
 disciples answered Him, " From where shall anyone be
 able here in a wilderness to satisfy these with bread? "
 He asked them, " How many loaves have you? " They 5
 said, " Seven. " He commanded the crowd to sit down on 6
 the ground ; and when He had taken the seven loaves and
 given thanks He broke them and gave them to His disciples
 to set before them, and they set them before the crowd.
 They had a few fishes also. When He had said a blessing 7
 over them He told His disciples to set these also before them.
 They ate and were filled ; and they took up pieces left over, 8
 seven large baskets full. There were about four thousand 9
 people. He sent them away. Then He got into a boat 10
 with His disciples and came to the region of Dalmanutha.

The Pharisees * came and argued with Him. They 11
 sought from Him a sign from heaven, putting Him on
 the test. He sighed in His spirit and said, " Why does 12
 this generation seek a sign? In truth I tell you, no sign
 shall be given to this generation. " He left them, and 13
 getting into a boat once more He went away to the other
 side.

They had forgotten to take bread, and except for one loaf 14
 had nothing with them in the boat. He ordered them 15
 saying, " See that you beware of the leaven of the Pharisees
 and of the leaven of Herod. " They were discussing among 16
 themselves why they had no bread. Jesus knew this and 17
 said to them, " Why are you discussing why you have no
 bread? Do you not yet perceive or understand? Are you
 still insensible in mind? * *You have eyes ; do you not see?* 18

οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημο-
 19 νεύετε; ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισ-
 χίλιους, πόσους κοφίνους πλήρης κλασμάτων ἦρατε; λέγου-
 20 σιν αὐτῷ, Δώδεκα. ὅτε καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισ-
 χίλιους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε;
 21 καὶ λέγουσιν αὐτῷ, Ἑπτὰ. καὶ ἔλεγεν αὐτοῖς, Οὕτω συνίετε;
 22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ
 23 τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. καὶ
 ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω
 τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς
 24 χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; καὶ ἀναβλέψας
 ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περι-
 25 πατοῦντας. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς
 ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ
 26 ἐνέβλεπεν τηλαυγῶς πάντα. καὶ ἀπέστειλεν αὐτὸν εἰς τὸν
 οἶκον αὐτοῦ λέγων, Μηδενὶ εἴπῃς εἰς τὴν κώμην.
 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
 κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς
 μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι
 28 εἶναι; οἱ δὲ ἀπεκρίθησαν αὐτῷ λέγοντες Ἰωάννην τὸν
 Βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ἓνα τῶν προφη-
 29 τῶν. καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα με
 λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ
 30 Χριστός. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ
 31 αὐτοῦ. Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι Δεῖ τὸν Υἱὸν
 τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν
 πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 32 ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ
 παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος αὐτὸν ὁ
 33 Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ
 ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ καὶ
 λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ
 34 Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν

27-9. 1: Mt. 16. 13-28, Lk. 9. 18-27.

You have ears; do you not hear? Do you not remember? When I broke the five loaves for the five thousand, how 19 many baskets full of pieces did you take up?" They said to Him, "Twelve." "When I broke the seven loaves 20 for the four thousand, how many large baskets full of pieces did you take up?" They said to Him, "Seven", and He 21 said to them, "Do you not yet understand?"

They came to Bethsaida. They brought a blind man to 22 Him and entreated Him to touch him. Taking the blind 23 man by the hand He led him outside the village, and when He had spat in his eyes and placed His hands upon him He asked him, "Do you see anything?" He recovered his sight and 24 said, "I see men, for I discern walking beings, like trees." Then He placed His hands on his eyes again and he saw 25 properly. He was restored and saw everything at a distance clearly. He sent him away home saying, "Do not tell 26 anyone in the village."

Jesus and His disciples went out in the villages of Caesarea 27 Philippi, and on the road He asked His disciples, "Who do men say I am?" They answered Him, "'John the Bap- 28 tizer'; others say 'Elijah', and others, 'One of the prophets'." He asked them, "You, who do you say I 29 am?" Peter answered Him, "You are the Messiah." * He gave them strict orders that they should not tell anyone 30 about Him.

He taught them that the Son of Man * must suffer much, 31 be repudiated by the elders,* the chief priests * and the scribes,* be put to death, and after three days rise again ; and He spoke the saying openly. Peter drew Him aside 32 and checked Him. He turned and looking at His disciples 33 checked Peter. He said, "Get behind Me, Satan,* for you do not think the thoughts of God, but the thoughts of men."

Calling the crowd with His disciples He said to them, 34

- ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει
 ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
 35 σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ
 τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει
 τὴν ψυχὴν αὐτοῦ ἕνεκεν τοῦ εὐαγγελίου, σώσει αὐτήν.
 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον
 37 καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος
 38 ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνθῇ με
 καὶ τοὺς ἑμούς ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρ-
 τωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν,
 ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων
 91 τῶν ἁγίων. καὶ ἔλεγεν αὐτοῖς, Ἀμην λέγω ὑμῖν ὅτι εἰσὶν
 τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γενύσωνται θανάτου
 ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν
 δυνάμει.
 2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον
 καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς
 εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη
 3 ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα
 λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευ-
 4 κᾶναι. καὶ ὥφθη αὐτοῖς Ἥλείας σὺν Μωϋσεὶ, καὶ ἦσαν
 5 συναλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
 Ἰησοῦ, Ραββει, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· θέλεις ποιήσω-
 6, 7 μιν σκηναὶς τρεῖς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἠλείᾳ μίαν;
 οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἦσαν γὰρ ἔκφοβοι. καὶ ἐγένετο
 νεφέλῃ ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέ-
 8 λης λέγουσα, Οὗτός ἐστιν ὁ Υἱὸς μου ὁ ἀγαπητός, ἀκούετε
 9 αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον μεθ'
 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί

9. 2-8: Mt. 17. 1-8, Lk. 9. 28-36. 7: Ps. 2. 7, Dt. 18. 15. 9-13: Mt.
 17. 9-13.

“ If any man wishes to come after Me, let him disown himself, take up his cross and follow Me. For whoever wishes 35 to save his life shall lose it, but whoever loses his life for the sake of the Good News * shall save it. For what does it benefit 36 a man to gain the whole world and forfeit his life? and what 37 is a man to give as the price of his life? For whoever is 38 ashamed of Me and of Mine in this unfaithful and sinful generation, the Son of Man also will be ashamed of him when He comes in the glory of His Father with the holy angels.”* He said to them, “ In truth I tell you, there 9 are some of those standing here who will not taste ^a death until they see that the Kingdom of God * has come with power.”

After six days Jesus took Peter, James and John, and 2 brought them up into a high mountain alone by themselves. He was transformed in front of them and His garments be- 3 came glistening, exceedingly white ; no bleacher on earth could so whiten them. There appeared to them Elijah 4 with Moses, and they were talking with Jesus. Whereupon ^b 5 Peter said to Jesus, “ Rabbi,* it is good that we are here. Do You wish us to make three booths, one for You, one for Moses and one for Elijah? ” For he did not know what to 6 say to this ; ^c for they were very frightened. A cloud came 7 and overshadowed them, and a voice came from the cloud, “ This is My *only* * Son, listen to Him.” Then they looked 8 round and no longer saw anyone with them but Jesus alone.

As they were coming down from the mountain He for- 9 bade them to tell anyone what they had seen, except when the Son of Man * had risen from the dead. They seized on 10 the saying, discussing among themselves what the rising

^a That is, *experience or suffer.*

^b Lit., *answering.*

^c Lit., *what he should answer.*

- 11 ἔστιν τὸ ἐκ νεκρῶν ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν
 λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἥλειαν δεῖ
 12 ἔλθειν πρῶτον; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἥλειας μὲν
 ἔλθων πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται
 ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;
 13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἥλειας ἐλήλυθεν, καὶ ἐποίησαν
 αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.
 14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ
 15 αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς. καὶ
 εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ
 16 προστρέχοντες ἡσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς,
 17 Τί συνζητεῖτε πρὸς ἑαυτούς; καὶ ἀποκριθεὶς αὐτῷ εἰς ἐκ
 τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ,
 18 ἔχοντα πνεῦμα ἄλαλον· καὶ ὅπου ἔαν αὐτὸν καταλάβῃ,
 ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ
 καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ
 19 ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. καὶ ἀποκριθεὶς αὐτοῖς λέγει,
 Ὡς γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
 20 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτόν
 πρὸς αὐτόν. καὶ ἰδὼν αὐτόν τὸ πνεῦμα εὐθὺς συνεσπά-
 21 ραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ
 ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν ὥς
 22 τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν, Ἐκ παιδιόθεν· | καὶ
 πολλάκις καὶ εἰς πῦρ αὐτόν ἔβαλεν καὶ εἰς ὕδατα ἵνα
 ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχ-
 23 νισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Εἰ δύνῃ,
 24 πάντα δυνατὰ τῷ πιστεύοντι. εὐθὺς κράξας ὁ πατήρ
 τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.
 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ ὄχλος, ἐπετίμησεν τῷ
 πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον
 καὶ κωφόν, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι
 26 εἰσελθῆς εἰς αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἔξηλθεν·

from the dead was. They asked Him, "Why do the scribes * 11
say that first Elijah must come?" He answered them, 12
"Elijah indeed comes first and *restores* all things—and what
a scripture it is ^a about the Son of Man! He must suffer
much and be treated with contempt—but I tell you that 13
both Elijah has come and they did to him what they
wanted, as is written about him."

Coming to the disciples they saw a great crowd round 14
them and the scribes arguing with them. Then, seeing Him, 15
all the crowd were amazed, and running up to Him they
greeted Him. He asked them, "What are you arguing 16
among yourselves?" One of the crowd answered Him, 17
"Teacher, * I brought to You my son, who has a dumb spirit.
Wherever it seizes him it throws him down. He foams at the 18
mouth, grinds his teeth and becomes parched. I asked Your
disciples to drive it out, but they were not able." He ans- 19
wered them, "O unbelieving generation, how long shall I be
with you? How long shall I have patience with you?
Bring him to Me." They brought him to Him. The 20
spirit saw Him and immediately convulsed him; and he
fell on the ground and rolled over, foaming at the mouth.
Jesus asked his father, "How long is it since this happened 21
to him?" He said, "From childhood, and often 22
it has thrown him, now into fire, now into water, to
destroy him. But, if You can do anything, have pity on us
and help us." ^b Jesus said to him, "' If You can!' Every- 23
thing is possible to him who believes." Then the boy's 24
father cried out, "I do believe. Help my unbelief." When 25
Jesus saw that the crowd was running up, He checked the
unclean spirit,* saying to it, "Dumb and deaf spirit, I
order you, come out of him and never enter him again."
It shouted, convulsed him greatly and came out. He 26

^a The Greek is understood to be an exclamation: *how is it written!*

^b Lit., *help us, taking pity on us.*

καὶ ἐγένετο ὥσεί νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.
 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ
 28 ἀνέστη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
 ἐπηρώτων αὐτὸν κατ' ἰδίαν λέγοντες, "Ὅτι ἡμεῖς οὐκ ἠδυνή-
 29 θημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν
 οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
 30 Κάκειθιν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας,
 31 καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθητὰς
 αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ Υἱὸς τοῦ ἀνθρώπου
 παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
 αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
 33 Καὶ ἦλθον εἰς Καφαρναουμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος
 ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ διελογίζεσθε πρὸς ἑαυτοὺς;
 34 οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ
 35 τίς μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει
 αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
 36 καὶ πάντων διάκονος. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ
 ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς,
 37 Ὃς ἂν ἐν τῶν παιδίων τούτων δέξηται ἐπὶ τῷ ὀνόματί μου,
 ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ
 38 τὸν ἀποστείλαντά με. Ἀπεκρίθη αὐτῷ ὁ Ἰωάννης
 λέγων, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου
 ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν
 39 αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. ὁ δὲ Ἰησοῦς εἶπεν, Μὴ
 κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δυνάμιν ἐπὶ
 40 τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογησαί με· ὃς
 41 γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. Ὃς γὰρ ἂν
 ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ
 42 αὐτοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων
 τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστιν αὐτῷ μᾶλλον εἰ

30-32: Mt. 17. 22-23, Lk. 9. 43-45. 33-37: Mt. 18. 1-5, Lk. 9. 46-48.
 38-41: Lk. 9. 49-50. 42-47: Mt. 18. 6-9, Lk. 17. 1-2.

became like one dead, so that many said that he had died. But Jesus, grasping him by the hand, raised him ; and he stood up.

When He came home His disciples asked Him privately, " Why were we unable to drive it out? " He said to them, " This kind can come out by nothing but prayer and fasting."

They left there and passed through Galilee. He did not wish anyone to know, for He was teaching His disciples. He told them, " The Son of Man * is being delivered into the hands of men. They will kill Him, and when He has been killed He will rise after three days." They did not understand the saying and were afraid to ask Him.

They came to Capernaum. When He was in the house He asked them, " What were you debating among yourselves on the road? " They kept silent, because on the road they had discussed among themselves who was greatest. He sat down and, calling the Twelve, said to them, " If anyone wants to be first he will be last of all and the servant of all." Taking a child He set him ^a in the middle of them, and He took him ^a in His arms and said to them, " Whoever receives one such child in My name receives Me, and whoever receives Me, receives not Me, but Him who sent Me."

John answered Him, " Teacher,* we saw someone driving out demons * in Your name. He does not follow us and we stopped him because he was not following us." Jesus said, " Do not stop him, for there is no one who will perform a mighty work in My name and will be able soon after to speak evil of Me. He who is not against us is for us. Whoever gives you a cup of water to drink in the Name, for you are Messiah's,* in truth I tell you, he shall not lose his reward.

" Whoever causes one of these little ones who believe in Me to fall away, it is good for him if a great millstone be

^a Or, *her*.

περίκειται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ
 43 βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν σκανδαλίῃ σε ἡ χεὶρ
 σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς
 τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν,
 45 εἰς τὸ πῦρ τὸ ἄσβεστον.* καὶ ἐὰν ὁ πούς σου σκανδαλίῃ σε,
 ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν,
 47 ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.* καὶ
 ἐὰν ὁ ὀφθαλμός σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· καλὸν
 σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,
 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.
 49, 50 Πᾶς γὰρ πυρὶ ἀλισθήσεται. καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας
 ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς
 ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

101 Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας
 καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύεται πάλιν ὁ ὄχλος
 2 πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοὺς. Καὶ
 ἐπηρώτων αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι,
 3 πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί
 4 ὑμῖν ἐνετείλατο Μωϋσῆς; οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς
 5 βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν
 6 ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως
 7 ἦρσεν καὶ θῆλυ ἐποίησεν αὐτούς· ἕνεκεν τούτου καταλείψει
 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ
 8 προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ
 δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.
 9, 10 ὁ ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. καὶ εἰς τὴν
 οἰκίαν πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τούτου ἐπηρώτων
 11 αὐτόν. καὶ λέγει αὐτοῖς, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
 12 αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· καὶ ἐὰν
 γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμήσῃ ἄλλον, μοιχᾶται.

* Some witnesses add vv. 44, 46 (= v. 48).

48: Is. 66. 24. 10. 1-12: Mt. 19. 1-9. 4: Dt. 24. 1. 6-8: Gn. 2. 24.

hung round his neck, and he be thrown into the sea. If your 43
hand causes you to fall away, cut it off. It is good for you to
enter life maimed rather than with two hands to go into
Gehenna,* into unquenchable fire.^a If your foot causes you 45
to fall away, cut it off. It is good for you to enter life lame
rather than with two feet to be thrown into Gehenna.^a If 47
your eye causes you to fall away, pluck it out. It is good for
you to enter the Kingdom of God * with one eye rather
than with two eyes to be thrown into Gehenna, where *their* 48
worm does not die nor is the fire quenched. For everyone shall be 49
salted with fire. Salt is good, but if salt becomes insipid, 50
how will you season it? Have salt in yourselves and be at
peace with one another."

He set out from there and came to the territory of Judæa 10
and to the further side of the Jordan. Again the crowd gath-
ered to Him, and He taught them again, as was His custom.
They asked Him if it was lawful for a man to divorce his 2
wife putting Him to the test. He answered them, "What 3
did Moses command you?" They said, "Moses gave per- 4
mission *to write a certificate of divorce and divorce her,*" Jesus 5
answered them, "He wrote you this commandment having
regard to the hardness of your hearts. But from the begin- 6
ning of creation *He made them male and female. For this reason a* 7
man shall leave his father and mother and cleave to his wife, and 8
the two shall become one flesh. And so they are no longer two,
but one flesh. What God has joined together let a man not 9
part." Back in the house His disciples asked Him about 10
this. He said to them, "Whoever divorces his wife and 11
marries another, commits adultery with her; and if a 12
woman divorces her husband and marries another she
commits adultery."

^a Some ancient witnesses add verses 44 and 46: *Where their worm does not die nor is the fire quenched.*

13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα ἄψῃται αὐτῶν· οἱ δὲ
 14 μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
 καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ
 κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ
 15 Θεοῦ. ἀμην λέγω ὑμῖν, ὅς ἂν μὴ δέξῃται τὴν βασιλείαν
 16 τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. καὶ
 ἐναγκαλισάμενος τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ εὐλόγει αὐτά.
 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμών εἰς καὶ
 γοιυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί
 18 ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν
 αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός.
 19 τὰς ἐντολὰς οἴδας, Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψῃς,
 Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης, Τίμα τὸν πατέρα
 20 σου καὶ τὴν μητέρα σου. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ,
 Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
 21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ
 εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ
 δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ
 22 δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
 23 λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ περιβλε-
 ψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς
 24 δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ
 Θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
 λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς,
 25 Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ
 εἰσελθεῖν· εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς
 26 τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
 Θεοῦ εἰσελθεῖν. οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες
 27 πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; ἐμβλέψας αὐτοῖς
 ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ
 28 Θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ. Ἦρξατο ὁ Πέτρος

13-16: Mt. 19. 13-15, Lk. 18. 15-17. 17-31: Mt. 19. 16-30, Lk. 18.
 18-30. 19: Ex. 20. 12-16, Dt. 5. 16-20, 24. 14. 27: Gn. 18. 14,
 Job 42. 2, Zec. 8. 6 LXX.

They were bringing Him children in order that He might touch them, but the disciples checked them. When Jesus saw it He was angry and said to them, "Let the children come to Me. Do not stop them, for the Kingdom of God ^a is of such as these. In truth I tell you, whoever does not receive the Kingdom of God like a child ^b shall not enter it." He took them in His arms and, placing His hands upon them, He blessed them.

As He came out into the road one ran up to Him; and kneeling to Him he asked Him, "Good Teacher, ^{*} what am I to do to possess eternal life?" Jesus said to him, "Why do you call Me good? No one is good except God alone. You know the Commandments: *Do not murder, do not commit adultery, do not steal, do not give false evidence, do not defraud, honour thy father and thy mother.*" He answered Him, "Teacher, ^{*} so all these I have kept from my youth." Jesus, looking at him, loved him and said to him, "One thing you lack. Go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow Me." He looked sad at this saying and went away grieving, for he had many possessions.

Jesus, looking round, said to His disciples, "With what difficulty will they who have money enter the Kingdom of God!" ^{*} The disciples were amazed at His words. Jesus answered them again, "Children, how hard it is to enter the Kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God." They were utterly amazed and said among themselves, "Then who can be saved?" Jesus looked at them and said, "With men it is impossible, but not with God, for *all things are possible with God.*"

Peter said to Him, "See, we have left everything and

^a The Greek is ambiguous. It may mean *belongs to* or *consists of*.

^b That is, as a child does.

λέγειν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθή-
 29 σαμέν σοι. ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἀμην λέγω ὑμῖν,
 οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ
 μητέρα ἢ πατέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ
 30 καὶ ἕνεκεν τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα
 νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς
 καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν
 31 τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ ἔσονται
 πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.
 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν
 προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ ἀκολου-
 θοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα
 33 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, ὅτι
 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀν-
 θρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματ-
 εῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν
 34 αὐτὸν τοῖς ἔθνεσιν | καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν
 αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν αὐτόν,
 καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ
 δύο υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν
 36 ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς,
 37 Τί θέλετε ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα
 εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἀριστερῶν σου καθίσωμεν ἐν
 38 τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί
 αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ
 39 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν
 αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον
 ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
 40 βαπτισθήσεσθε· τὸ δὲ καθῆσαι ἐκ δεξιῶν μου καὶ ἐξ ἐννύ-
 41 μων μου οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. Καὶ

32-34: Mt. 20. 17-19, Lk. 18. 31-34, Jn. 11. 16, 55. 35-45: Mt. 20.
 20-28.

have followed You." Jesus answered, " In truth I tell you, 29 there is no one who has left house, brothers, sisters, mother, father, wife, children or lands for My sake and for the sake of the Good News,* who will not receive a hundred 30 times as much now in this time, houses, brothers, sisters, mothers, children and lands, together with persecutions, and in the coming age eternal life. Many who are first shall 31 be last, and the last first."

They were going up on the road, to Jerusalem, and Jesus 32 was going ahead of them. They were amazed and as they followed they were afraid. He took the Twelve aside again and told them what was going to happen to Him. " See ", 33 He said, " we are going up to Jerusalem, and the Son of Man * will be delivered up to the chief priests * and the scribes.* They will condemn Him to death and deliver Him up to the Gentiles.^a They will mock Him and spit on Him, 34 flog Him and kill Him, and He will rise after three days."

James and John, Zebedee's two sons, came to Him saying, 35 " Teacher,* we wish that You would do for us what we ask." He said to them, " What do you wish Me to do for 36 you? " They said to Him, " Grant us to sit one on Your 37 right and one on Your left in Your glory." Jesus said 38 to them, " You do not know what you are asking. Can you drink the cup which I drink, or be baptized with the baptism * with which I am baptized? " They said to Him, 39 " We can." Jesus said to them, " The cup that I am drinking, you shall drink, and you shall be baptized with the baptism with which I am being baptized, but to sit on 40 My right or My left is not Mine to give, but is for those for whom it has been prepared."

When the ten heard this, they were angry about James 41

^a That is, non-Jews.

- ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου
 42 καὶ Ἰωάννου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
 λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-
 43 ζουσιν αὐτῶν. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν
 44 θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν, | καὶ ὅς
 45 ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δούλος· καὶ
 γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
 διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
 πολλῶν.
- 46 Καὶ ἔρχονται εἰς Ἱερειχω. Καὶ ἐκπορευομένου αὐτοῦ
 ἀπὸ Ἱερειχω καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
 υἱὸς Τιμαίου Βαρτιμαῖος, ὁ τυφλὸς προσαίτης, ἐκάθητο
 47 παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς
 ἐστὶν ἤρξατο κράζειν καὶ λέγειν, Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν
 48 με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ
 49 μᾶλλον ἔκραζεν, Υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ στὰς ὁ
 Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν
 50 τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν
 51 Ἰησοῦν. καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις
 ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνε, ἵνα
 52 ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε, ἡ πίστις
 σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει
 αὐτῷ ἐν τῇ ὁδῷ.
- 111 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ
 Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν
 2 μαθητῶν αὐτοῦ | καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν
 κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι
 εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς
 3 οὐπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτόν καὶ φέρετε. καὶ

46-52: Mt. 20. 29-34, Lk. 18. 35-43. 11. 1-10: Mt. 21. 1-9, Lk. 19.
 29-38, Jn. 12. 12-16.

and John. Jesus called them and said to them, " You know 42
that those who consider themselves to be rulers ^a of the
nations lord it over them, and their great ones exercise
authority over them. It is not so among you, but whoever 43
wishes to be a great man among you will be your servant,
and whoever wishes to be first among you will be the slave 44
of all. For even the Son of Man * did not come to be served, 45
but to serve, and to give His life a ransom for many."

They came to Jericho. As He was leaving Jericho with 46
His disciples and a large crowd, a blind beggar, Bartimæus
son of Timæus, was sitting by the road. When he heard 47
that it was Jesus the Nazarene, he shouted and said, " Jesus,
Son of David, have pity on me." Many checked him and 48
told him to be quiet, but he shouted much more, " Son of
David, have pity on me." Jesus stood still and said, " Call 49
him." They called the blind man, saying to him, "Take heart,
get up ; He is calling you." He threw aside his garment, 50
leapt up and came to Jesus. Jesus answered him, " What 51
do you wish Me to do for you? " The blind man said to
Him, " Rabboni,* let me recover my sight." Jesus said to 52
him, " Go, your faith has made you well." Then he re-
covered his sight and followed Him on the road.

When they were approaching Jerusalem, at Bethphage 11
and Bethany, by the Mount of Olives, He sent two of His
disciples, saying to them, " Go into the village facing you, 2
and then as you enter it you will find a colt tethered, on
which no one has yet sat. Untie it and bring it, and if any- 3

^a Or, *are considered to be rulers*. Used in both senses in Greek and the context alone decides. Here it is ambiguous.

ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε ὅτι Ὁ κύριος
αὐτοῦ χρειάν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν
4 ὧδε. καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς τὴν
5 θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. καὶ τινες
τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν
6 πῶλον; οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ
7 ἀφήκαν αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν,
καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’
8 αὐτόν. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν
ὁδόν, ἄλλοι δὲ στιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ
9 ἔστρώννουν εἰς τὴν ὁδόν. καὶ οἱ προάγοντες καὶ οἱ ἀκολου-
θοῦντες ἔκραζον λέγοντες,

Ὡσαννα·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

10 **Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
Δαυεὶδ·**

Ὡσαννα ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλε-
ψάμενος πάντα, ὅψε ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς
Βηθανίαν μετὰ τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας
13 ἐπεΐνασεν. καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα
ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτήν
14 οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. καὶ
ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ
15 μηδεὶς καρπὸν φάγη. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. Καὶ
ἐρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερόν
ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας
ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ
16 τὰς καθέδρας τῶν πωλούντων τὰς περισσότερὰς κατέστρεψεν,
καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ,
17 | καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι

9: Ps. 118. 25-26. 11-24: Mt. 21. 12-22, Lk. 19. 45-48. 17: Is. 56.
7, Jer. 7. 11.

one says to you, 'Why are you doing this?' say, 'Its owner
needs it and then will send it back here.' " They went off, 4
found the colt tethered beside a door outside in the street,
and untied it. Some of those standing there said to them, 5
"What are you doing, untying the colt?" They said to 6
them as Jesus had said, and the men let them do it. They 7
brought the colt to Jesus and threw their garments on it,
and He sat on it. Many spread their garments on the road, 8
and others cut foliage from the trees and spread it on the road.
Those who went before and those who followed shouted 9
saying,

" *Hosanna!* *

Blessed is He who is coming in the name of the Lord.

Blessed is the coming Kingdom of our father David. 10

Hosanna in the highest! "

Jesus went into Jerusalem into the Temple. After looking 11
round at all things, the hour being already late, He went out
to Bethany with the Twelve.

Next day when they came from Bethany He was hungry ; 12
and seeing in the distance a fig tree in leaf He went to see if 13
He might find anything on it. He came to it and found
nothing but leaves, for it was not the season for figs. Where- 14
upon^a He said to it, " Let no one ever eat fruit from you
again ", and His disciples heard.

They came to Jerusalem. Going into the Temple, He 15
drove out those who were selling and buying in the Temple,
overturned the money-changers' tables and the seats of
those who were selling doves, and He did not allow anyone 16
to carry goods through the Temple. He taught them and 17

^a Lit., *answering*.

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς
 18 ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. καὶ
 ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς
 αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ
 19 ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὀψέ
 20 ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. Καὶ παραπο-
 ρεύομενοι πρωτὶ εἶδον τὴν σукὴν ἐξηραμμένην ἐκ ριζῶν.
 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ραββει, ἴδε ἡ
 22 σукὴ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 23 λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ. ἀμην λέγω ὑμῖν ὅτι
 ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθῃτι καὶ βλήθῃτι εἰς τὴν
 θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ
 24 πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο
 λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε
 25 ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευχ-
 ὄμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ Πατὴρ
 ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώ-
 26 ματα ὑμῶν. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ
 ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα
 ὑμῶν.
 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ
 περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
 28 καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, καὶ ἔλεγον αὐτῷ,
 Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν
 29 ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς ἀποκριθεὶς
 εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ
 ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
 31 ἀποκρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες,
 Τί εἵπωμεν; ἐὰν εἵπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν
 32 οὐκ ἐπιστεύσατε αὐτῷ; ἀλλὰ ἐὰν εἵπωμεν, Ἐξ ἀνθρώπων—
 ἐφοβοῦντο τὸν ὄχλον· πάντες γὰρ εἶχον τὸν Ἰωάννην

27-33: Mt. 21. 23-27, Lk. 20. 1-8.

said, "Is it not written, *My house shall be called a house of prayer for all nations?* You have made it a robbers' den." The 18 chief priests * and the scribes * heard, and tried to find a way to destroy Him, for they were afraid of Him because all the crowd was amazed at His teaching. When it was late 19 they went out of the city.

As they passed along early in the morning they saw the 20 fig tree withered from the roots. Peter remembered and 21 said to Him, "Rabbi,* see, the fig tree which You cursed has withered." Jesus answered them, "Have faith in God. 22 In truth I tell you, whoever says to this mountain, 'Be 23 carried away and thrown into the sea', and does not doubt in his heart, but believes that what he says is coming to pass, it shall be so for him. Therefore I say to you, all that 24 you pray and ask for, believe that you have received it, and it shall be so for you. When you stand praying forgive 25 whatever you have against anyone, in order that your Father who is in heaven may also forgive you your offences. But if you do not forgive neither will your Father who is in 26 heaven forgive your offences."

They came again to Jerusalem ; and, as He was walking 27 in the Temple, the chief priests, the scribes and the elders * came to Him, and said to Him, "By what authority are 28 You doing these things? Who gave You this authority to do these things?" Jesus answered them, "I too shall ask you 29 one question. Answer Me, and I shall tell you by what authority I do these things. Was John's baptism * from 30 heaven or from men? Answer Me." They debated among 31 themselves : "What are we to say? If we say, 'From heaven', He will say, 'Then why did you not believe him?' But if we say, 'From men'—." They were afraid of the 32

33 ὧντως ὅτι προφήτης ἦν. καὶ ἀποκριθέντες λέγουσιν τῷ
 Ἰησοῦ, Οὐκ οἶδαμεν. καὶ ἀποκριθεὶς ὁ Ἰησοὺς λέγει
 αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
 121ποιῶ. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.
 ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκεν φραγμὸν καὶ
 ὠρυξεν ὑπολήνιον καὶ ψκοδόμησεν πύργον, καὶ ἐξέδετο
 2 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. καὶ ἀπέστειλεν πρὸς
 τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν
 3 λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· καὶ λαβόντες
 4 αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν ἀπέστειλεν
 πρὸς αὐτοὺς ἄλλον δοῦλον· καὶ κεῖνον ἐκεφαλίωσαν καὶ
 5 ἠτίμασαν. καὶ πάλιν ἄλλον ἀπέστειλεν· καὶ κεῖνον ἀπέκτειναν,
 καὶ πάλιν πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείν-
 6 νοντες. ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
 πρὸς αὐτοὺς ἔσχατον λέγων ὅτι Ἐντραπήσονται τὸν
 7 υἱόν μου. οἱ δὲ γεωργοὶ εἶπαν πρὸς ἑαυτοὺς ὅτι Οὗτός
 ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ
 8 ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες ἀπέκτειναν
 9 αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. τί ποιήσει
 ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς
 10 γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. οὐδὲ τὴν
 γραφὴν ταύτην ἀνέγνωτε,

Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον·
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
 ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινες τῶν Φαρισαίων
 14 καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ

12. 1-12: Mt. 21. 33-46, Lk. 20. 9-19. 1: Is. 5. 1-2. 10-11: Ps. 118.
 22-23. 13-17: Mt. 22. 15-22, Lk. 20. 20-26.

crowd, for all held that John really was a prophet. They 33
answered Jesus, "We do not know." Jesus said to them,
"Nor do I tell you by what authority I do these things."

He talked to them in parables : * "A man *planted a vine- 12*
yard, set a fence round it, dug a vat and built a tower. He let it
to farmers and went abroad. At the proper time he sent a 2
slave to the farmers, in order that he might receive from
them some of the fruit of the vineyard. They took him, 3
beat him and sent him away empty-handed. Again he sent 4
to them another slave. Him they wounded in the head and
humiliated. He sent another again ; him they put to death 5
and many others, beating some and killing some. He had 6
still one, his only * son. He sent him to them last, saying,
'They will respect my son.' But the farmers said among 7
themselves, 'This is the heir. Come, let us kill him, and
the inheritance will be ours.' They took him and killed 8
him, and threw him out of the vineyard. What will the 9
owner of the vineyard do? He will come and destroy the
farmers, and will give the vineyard to others. Have you not 10
even read this scripture :

*The stone which the builders rejected
has become the corner-stone; *
it has come from the Lord,
and it is wonderful in our eyes? "* 11

They sought to seize Him, but they were afraid of the crowd, 12
for they knew that He had spoken the parable * against
themselves. They left Him and went away.

They sent some of the Pharisees * and of the Herodians * 13

- ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔστιν δοῦναι κῆρσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;
- 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με 16 πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ 17 δὲ εἶπαν αὐτῷ, Καίσαρος. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
- 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες, | 19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ 20 σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀπέθανεν καὶ οὐκ ἀφῆκεν 21 σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν καὶ 22 οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· | καὶ ἔλαβον αὐτήν οἱ ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα. ἔσχατον 23 πάντων ἀπέθανεν καὶ ἡ γυνή. ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται ἡ γυνή; οἱ γὰρ ἑπτὰ ἔσχον 24 αὐτήν γυναῖκα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν 25 δύναμιν τοῦ Θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς οἱ ἄγγελοι ἐν τοῖς 26 οὐρανοῖς. περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ Βάτου πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβρααμ καὶ ὁ Θεὸς Ἰσαακ καὶ ὁ Θεὸς 27 Ἰακωβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν ἀλλὰ ὁ Θεὸς ζώντων. πολὺ πλανᾶσθε.

18-27: Mt. 22. 23-33, Lk. 20. 27-38. 19: Dt. 25. 5-6, Gn. 38. 8.
26: Ex. 3. 2, 6.

to Him in order to catch Him in speech. They came and said 14 to Him, "Teacher,* we know that You are true and do not care for anyone, for You do not regard the person of any ^a but teach God's way in truth. Is it lawful ^b to give the poll-tax to Caesar or not? Are we to give it or are we not to give it?" Knowing their hypocrisy, He said to them, "Why 15 are you putting Me to the test? Bring Me a denarius ^c to see." They brought it, and He said to them, "Whose is 16 this likeness and inscription?" They said to Him, "Caesar's." Jesus answered them, "Pay what is Caesar's 17 to Caesar, and what is God's to God." They were dumb-founded at Him.

Sadducees,* who say there is no resurrection, came to 18 Him and questioned Him, saying, "Teacher,* Moses 19 wrote for us, *If a man's brother dies and leaves a wife and leaves no child, his brother shall take his wife ^d and raise up offspring for his brother.* There were seven brothers. The first took a 20 wife and died leaving no offspring. The second took her 21 and died, and even he left no offspring, and the third in the same way. The seven took her and left no offspring. Last 22 of all the woman also died. In the resurrection, when they 23 rise, of which of them will she be the wife? For the seven had her as wife." Jesus answered them, "Is not this why 24 you go astray, that you do not know the Scriptures, nor the power of God? For when they rise from the dead they 25 neither marry nor are given in marriage, but they are like angels * in heaven. But concerning the dead that they are 26 raised, have you not read in the book of Moses, in the passage about the Bush,^e how God said to him, *I am the God of Abraham, the God of Isaac and the God of Jacob?* He is not the 27 God of the dead but the God of the living. You are going far astray."

^a That is, *You have no favourites.*

^b That is, in keeping with the divine Law for Israel.

^c See note on 6:37. ^d That is, the widow. ^e Lit., *at the Bush.*

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν
 29 συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώ-
 29 τησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη ὁ
 30 Ἰησοῦς αὐτῷ ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραηλ, Κύριος ὁ
 30 Θεὸς ἡμῶν Κύριος εἰς ἐστίν, καὶ ἀγαπήσεις Κύριον τὸν Θεόν
 σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ
 31 ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα
 αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων
 32 τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. καὶ εἶπεν αὐτῷ ὁ γραμ-
 ματεὺς, Καλῶς, Διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἐστίν
 33 καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ
 ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
 34 ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσώτερόν
 34 ἐστίν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. καὶ ὁ Ἰησοῦς,
 ἰδὼν αὐτὸν ὅτι ρουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν
 εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.

35 Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι, | καὶ ἀπο-
 κριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν
 36 οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυεὶδ ἐστίν; αὐτὸς
 Δαυεὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ,

Λέγει Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου
 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

37 αὐτὸς Δαυεὶδ λέγει αὐτὸν Κύριον, καὶ πόθεν αὐτοῦ ἐστίν
 υἱός;

38 Καὶ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. | Καὶ ἔλεγεν αὐτοῖς
 ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων τῶν
 θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς
 39 ἀγοραῖς | καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
 40 πρωτοκλισίας ἐν τοῖς δείπνοις· οἱ κατέσθοντες τὰς οἰκίας
 τῶν χρηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι

28-31: Mt. 22. 34-40, Lk. 10. 25-28. 29-30: Dt. 6. 4-5. 31: Lv. 19.
 18. 33: 1 S. 15. 22. 35-37: Mt. 22. 41-46, Lk. 20. 41-44. 36: Ps.
 110. 1. 38-40: Mt. 23. 1-36, Lk. 20. 45-47.

One of the scribes * came and, hearing them arguing, 28
and knowing that He had answered them well, he asked
Him, "Which is the first commandment of all?" Jesus 29
answered him, "The first commandment is, *Hear, O Israel,*
the Lord our God is one Lord, and thou shalt love the Lord thy 30
God, with all thy heart, with all thy soul, with all thy mind and
with all thy strength. The second is this, *Thou shalt love thy* 31
neighbour as thyself. There is no other commandment greater
than these." The scribe said to Him, "Well said, Teacher,* 32
You have said truly that *He is one and there is no other except*
Him, and to love Him with all the heart, and with all the intelli- 33
gence and with all the strength, and to love one's neighbour as oneself
is more than all *whole burnt offerings and sacrifices.*" Jesus, 34
seeing that he had answered with understanding, said to
him, "You are not far from the Kingdom of God." *

No one dared to question Him any more ; and so ^a Jesus 35
said, when He was teaching in the Temple, "How is it
that the scribes * say that the Messiah * is David's son? 36
David himself said in the Holy Spirit,*

*The Lord says to my lord, Sit at My right hand
until I set thy enemies beneath thy feet.*

David himself calls him 'Lord' ; how is he his son?" 37

A great crowd listened to Him with pleasure.

In His teaching He said to them, "Beware of the scribes 38
who like walking about in robes, salutations in the market-
places, the chief seats in synagogues * and the best places at 39
feasts. They who devour widows' houses and for show offer 40
long prayers will receive greater condemnation."

^a Lit., *answering.*

- 41 λήμψονται περισσότερον κρίμα. Καὶ καθίσας κατέναντι
 τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς
 42 τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ· | καὶ
 ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδ-
 43 ράντης. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει
 αὐτοῖς, Ἀμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον
 πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·
 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
 ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον
 τὸν βίον αὐτῆς.
- 131 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς
 ἐκ τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ
 2 ποταπαὶ οἰκοδομαί. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
 αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ
 3 ἀφθῇ λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ. Καὶ καθη-
 μένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλαιῶν κατέναντι τοῦ ἱεροῦ,
 ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ
 4 Ἰωάννης καὶ Ἀνδρέας, | Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται,
 καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;
 5 ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ
 6 τις ὑμᾶς πλανήσῃ. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
 7 λέγοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ
 ἀκούητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ
 8 γενέσθαι, ἀλλ' οὕτω τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπ'
 ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. ἔσονται σεισμοὶ κατὰ
 9 τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα. Βλέπετε δὲ
 ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
 10 σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς | καὶ εἰς
 πάντα τὰ ἔθνη. δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον,
 11 | καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί
 λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τοῦτο

41-44: Lk. 21. 1-4. 13: Mt. 24, Lk. 21. 5-36. 8: Is. 19. 2, 2 Chr.
 15. 6. 9-13: Mt. 10. 17-22, Lk. 21. 12-17.

He sat opposite the treasury and saw how the crowd 41
put money into the treasury. Many rich men put in
much. A poor widow came and put in two lepta, that is 42
a quadrans.^a He called His disciples and said to them, 43
“In truth I tell you, this poor widow has put in more
than any who put into the treasury. For they all put 44
in out of their abundance but this woman out of her destitu-
tion has put in all she had, all her livelihood.”

As He was leaving the Temple one of His disciples said to 13
Him, “Look, Teacher,* what huge stones and what huge
buildings!” Jesus answered him, “You see these great 2
buildings? There shall not be left one stone upon another
that shall not be destroyed.”

As He was sitting on the Mount of Olives facing the 3
Temple, Peter, James, John and Andrew asked Him
privately, “Tell us when these things will be, and what the 4
sign will be when all these things are to be accomplished?”
Jesus answered them, “Beware lest anyone lead you astray. 5
Many will come in My name saying, ‘I am He’, and they 6
will lead many astray. But when you hear of wars and 7
rumours of wars do not be alarmed. *It is bound to happen,*
but the end is not yet. *For nation shall rise against nation, and 8*
kingdom against kingdom; there will be earthquakes in various
places, there will be famines. These things are the be-
ginning of woes.

“But look you to yourselves. They will deliver you up for 9
judgment in sanhedrins* and in synagogues,* you will be
beaten before governors and kings, you will be set for My
sake for a testimony* to them, and among all nations.^b 10
The Good News* must first be proclaimed, and when they 11
bring you into court, delivering you up for judgment, do not

^a A small coin, 1/64 of a denarius. See note on 6:37.

^b For this rendering, following the punctuation of the Greek text, see
“Studies in the Gospels” (Ed. D. E. Nineham) p. 145 ff.

λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ Πνεῦμα
 12 τὸ Ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
 13 θανατώσουσιν αὐτούς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
 διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου
 οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ
 15 φευγέτωσαν εἰς τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
 16 μηδὲ εἰσελθάτω ἀραὶ τι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν
 ἀγρὸν μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω ἀραὶ τὸ ἱμάτιον
 17 αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζ-
 18 ούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ
 19 γένηται χειμῶνος· ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ Θεὸς
 20 ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν
 Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς
 21 ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. καὶ
 τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδε ὦδε ὁ Χριστός, καί, Ἴδε ἐκεῖ, μὴ
 22 πιστεύετε· ἐγερθήσονται δὲ ψευδόχριστοι καὶ ψευδοπροφῆται
 καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν
 23 εἰ δυνατὸν τοὺς ἐκλεκτούς. ὑμεῖς δὲ βλέπετε· προεῖρηκα
 24 ὑμῖν πάντα. Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν
 θλίψιν ἐκείνην
 ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες,
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
 26 καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 27 νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. καὶ τότε

12: Mic. 7. 6. 14: Dn. 2. 27, 12. 4, 10. 19: Dn. 12. 1, Jl. 2. 2. 22:
 Dt. 13. 1. 24: Is. 13. 10. 25: Is. 34. 4. 26: Dn. 7. 13. 27: Zec. 2. 6,
 Dt. 30. 4

be anxious beforehand what you will speak, but whatever is given you at that hour, that speak, for it is not you who speak, but the Holy Spirit.* Brother will deliver up 12 brother to death, and father child, and *children will rise against parents* and put them to death. You will be hated by 13 all because of My name ; but he who is steadfast to the end will be saved.

"When you see *the abomination of desolation* ^a standing where 14 it should not (let the reader understand), let those in Judæa then flee into the mountains ; let him who is on the house- 15 top not go down, nor go indoors to take anything out of his house ; and let him who is in the field not turn back to take 16 his garment. Alas for women who in those days are with 17 child or are breast-feeding! Pray that it may not happen in 18 winter, for those days will be *an affliction such as has not hap-* 19 *pened from the beginning of the creation* which God created, until now, and never shall be. Unless the Lord had cut short 20 the days no *human being* ^b would have been saved, but He cut short the days on account of the elect whom He chose. If anyone says to you then, 'See, here is the 21 Messiah', * or 'See, He is there', do not believe it. False messiahs and *false prophets* will arise, and *will produce* 22 *signs and wonders*, in order to lead astray, if possible, the elect. But you beware ; I have told you everything before- 23 hand.

"But in those days following that affliction *the sun will be* 24 *darkened, and the moon will not give its light, the stars will fall* 25 *from the sky, and the powers in the heavens* will be shaken. They 26 will then see *the Son of Man* * *coming in the clouds* with great power and glory. He will then send His angels,* and *He will* 27

^a A term borrowed from Daniel 11: 31 where the reference is to profanation of the Temple through the setting up of an image as an object of worship.

^b Lit., *flesh* (see glossary).

ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυνάξει τοὺς ἐκλεκ-
 τοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως
 28 ἄκρου οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παρα-
 βολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ
 ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε
 30 ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμην λέγω ὑμῖν ὅτι οὐ μὴ
 31 παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. ὁ
 οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ
 32 παρελεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς
 ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ Υἱός,
 33 εἰ μὴ ὁ Πατήρ. Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ
 34 πότε ὁ καιρὸς ἐστίν. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν
 οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,
 ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
 35 γρηγορῇ. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος
 τῆς οἰκίας ἔρχεται, ἥ ὅψις ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας
 36, 37 ἢ πρωτὶ· μὴ ἑλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. ὁ δὲ
 ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.
 14: Ἦν δὲ τὸ πασχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ
 ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν
 2 δόλῳ κρατήσαντες ἀποκτείνωσιν. ἔλεγον γάρ, Μὴ ἐν τῇ
 ἐορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.
 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ
 λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
 μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὴν ἀλά-
 4 βαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. ἦσαν δέ τινες
 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια
 5 αὕτη τοῦ μύρου γέγονεν; ἡδύνατο γὰρ τοῦτοπραθῆναι
 ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς·

14. 1-2: Mt. 26. 1-5, Lk. 22. 1-2. 3-9: Mt. 26. 6-13, Jn. 12. 1-8, Lk. 7. 36-38.

gather His elect from the four winds, from the end of earth to the end of heaven.

“Learn a parable * from the fig tree. When its branch has 28 already become tender and puts forth leaves, you know that summer is near. So also you,^a when you see these things 29 happening, know that it is near, at the doors. In truth I 30 tell you, this generation shall not pass away till all these things happen. Heaven and earth will pass away but My 31 words shall not pass away. But about that day or that hour 32 no one except the Father knows, neither the angels * in heaven nor the Son.

“Beware, keep awake, for you do not know when the 33 appointed time is. It is like a man gone abroad who had 34 left his household and had given authority to his slaves, to each his work, and had told the gatekeeper to be watchful. Be watchful, therefore, for you do not know when the master 35 of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning, lest coming 36 suddenly he find you asleep. What I say to you, I say to all, 37 Be watchful.”

After two days was the Passover * and the Feast of Un- 14 leavened Bread. * The chief priests * and the scribes * were seeking a way of seizing Him by trickery and putting Him to death. For they said, “Not at the Feast, lest there 2 be a riot among the people.* ”

When He was in Bethany at the house of Simon, the 3 leper,* while He was at a meal, a woman came with an alabaster vessel of perfume, of genuine^b and costly nard. She broke open the vessel and poured it down over His head. There were some who were angry and said among 4 themselves, “Why has there been this waste of perfume? For it could have been sold for more than three hundred 5

^a Or omit *you*.

^b The meaning of the Greek word *πιστικῆς* is in doubt.

- 6 καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν·
 7 τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἡργάσατο εἰς ἐμέ.
 8 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν
 9 θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε
 10 ἔχετε. ὁ εἶχεν αὐτὴ ἐποίησεν· προέλαβεν μυρίσαι τὸ
 11 σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμην λέγω ὑμῖν, ὅπου
 12 εἰς κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ
 13 ὁ ἐποίησεν αὐτῇ λαληθήσεται εἰς μνημόσυνον αὐτῆς. Καὶ
 14 Ἰούδας Ἰσκαριωθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς
 15 ἀρχιερεῖς ἵνα παραδοῖ αὐτὸν αὐτοῖς. οἱ δὲ ἀκούσαντες
 16 ἐχάρησαν καὶ ἐπηγγέλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
 17 ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.
 18 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πασχα ἔθνον,
 19 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες
 20 ἐτοιμάσωμεν ἵνα φάγῃς τὸ πασχα; καὶ ἀποστέλλει δύο
 21 τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν
 22 πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 23 βαστάζων· ἀκολουθήσατε αὐτῷ, | καὶ ὅπου ἐὰν εἰσέλθῃ
 24 εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ Διδάσκαλος λέγει, Ποῦ
 25 ἐστὶν τὸ κατάλυμά μου, ὅπου τὸ πασχα μετὰ τῶν μαθητῶν
 26 μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρ-
 27 ωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. καὶ ἐξῆλθον
 28 οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
 29 εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πασχα. Καὶ ὀψίας γενο-
 30 μένης ἔρχεται μετὰ τῶν δώδεκα. καὶ ἀνακειμένων αὐτῶν
 31 καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμην λέγω ὑμῖν ὅτι εἰς ἐξ
 32 ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. ἤρξαντο λυπεῖσθαι
 33 καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μήτι ἐγώ; καὶ ἄλλος,
 34 Μήτι ἐγώ; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν
 35 δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἐν τρύβλιον. ὅτι ὁ
 36 μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ·
 37 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου

10-11: Mt. 26. 14-16, Lk. 22. 3-6. 12-16: Mt. 26. 17-19, Lk. 22. 7-13.

17-21: Mt. 26. 20-25, Lk. 22. 14, 21-23, Jn. 13. 21-26. 18: Ps. 41. 9.

denarii * and been given to the poor.” They were indignant with her. Jesus said, “ Let her alone. Why do you trouble 6 her? She has performed a good work on Me ; for you have 7 the poor with you always, and when you wish you can do good to them, but Me you have not always. She has done 8 what she could : she has anointed My body beforehand for burial. In truth I tell you, wherever in all the world 9 this Good News * is proclaimed, what she has done will also be spoken of, for her memorial.”

Judas Iscariot, one of the Twelve, went to the chief 10 priests to deliver Him up to them. They were glad when 11 they heard, and promised to give him money ; and he sought an opportunity to deliver Him up.

On the first day of the Feast of Unleavened Bread,* when 12 they sacrificed the Passover,* His disciples said to Him, “ Where do You want us to go and make ready for You to eat the Passover? ” He sent two of His disciples saying to 13 them, “ Go into the city, and there will meet you a man carrying an earthen pot of water. Follow him, and where 14 he enters say to the master of the house, ‘ The Teacher * says, “ Where is My room, where I may eat the Passover with My disciples? ” ’ He will show you a large upper 15 room, furnished, ready. There make ready for us.” His 16 disciples departed, entered the city, found just as He had told them, and made ready the Passover.

When evening had come He came with the Twelve and, 17, 18 as they were at table and eating, Jesus said, “ In truth I tell you, one of you, he *who is eating with Me*, will deliver Me up.” They were grieved and said to Him one by one, 19 “ Surely it is not I? ” ; and another said, “ Surely it is not I? ” He answered them, “ One of the Twelve, who is 20 dipping in the one bowl with Me. For the Son of Man * 21 departs as is written of Him, but alas for that man through

* See note on 6:37.

παραδίδονται· καλὸν αὐτῷ εἰ οὐκ ἐγενήθη ὁ ἄνθρωπος
 22 ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας
 ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, *Λάβετε· τοῦτό ἐστιν*
 23 *τὸ σῶμά μου.* καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας
 24 ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. καὶ εἶπεν
 αὐτοῖς, *Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυν-*
 25 *νόμενον ὑπὲρ πολλῶν.* αμην λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ
 πῶς ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης
 26 ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ
 ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν.
 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι *Πάντες σκανδαλισθήσεσθε,*
 ὅτι γέγραπται, *Πατάξω τὸν ποιμένα, καὶ διασκορπισ-*
 28 *θήσονται τὰ πρόβατα.* ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω
 29 ὑμᾶς εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἀποκριθεὶς λέγει αὐτῷ,
 30 *Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.* καὶ λέγει
 αὐτῷ ὁ Ἰησοῦς, *Αμην λέγω σοι ὅτι σὺ σήμερον ἐν τῇ*
νυκτὶ ταύτῃ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ
 31 *με.* ὁ δὲ ἐκπερισσῶς ἐλάλει μᾶλλον, Ἐὰν δέῃ με συν-
 αποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως καὶ πάντες
 ἔλεγον.
 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεῖ, καὶ
 λέγει τοῖς μαθηταῖς αὐτοῦ, *Καθίσατε ὧδε ἕως προσεύξ-*
 33 *ωμαι.* καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον
 καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ
 34 ἀδημονεῖν, | καὶ λέγει αὐτοῖς, *Περίλυπός ἐστιν ἡ ψυχὴ μου*
 35 *ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.* καὶ προελθὼν
 μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν
 36 ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, | καὶ ἔλεγεν, *Αββα ὁ*
Πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
 37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. καὶ ἔρχεται καὶ

22-25: Mt. 26. 26-29, Lk. 22. 15-20, 1 Co. 11. 23-25. 24: Ex. 24. 8.
 26-31: Mt. 26. 30-35, Lk. 22. 31-34, 39. 27: Zec. 13. 7. 32-42: Mt.
 26. 36-46. Lk. 22. 40-46. 34: Ps. 43. 5.

whom the Son of Man is delivered up! Well for that man if he had not been born! ”

While they were eating He took bread, said the blessing, 22 broke it and gave it to them, and said, “ Take it ; this is My body.” He took the cup, gave thanks, and gave it to them ; 23 and they all drank from it. He said to them, “ This is My 24 *blood of the Covenant,** which is poured out on behalf of many. In truth I tell you, I shall no more drink of the fruit of 25 the vine till that day when I drink it new in the Kingdom of God.” *

When they had sung a hymn, they went out to the 26 Mount of Olives.

Jesus said to them, “ You will all fall away, for it is 27 written, *I will strike the shepherd, and the sheep will be scattered;* but after I have been raised I will go before you ^a into 28 Galilee.” Peter answered Him, “ Even if all fall away, yet I 29 will not.” Jesus said to him, “ In truth I tell you, that you 30 this very night,^b before the cock crows twice, will disown Me three times.” But he declared more insistently,^c “ If I 31 must die with You, I will not disown You.” They too all spoke in the same way.

They came to a place called Gethsemane, and He said to 32 His disciples, “ Sit here while I pray.” He took Peter and 33 James and John with Him. He was appalled and sorely troubled, and He said to them, “ *My soul is in deep distress,* 34 even to death. Stay here and keep watch.” Going forward 35 a little He fell upon the ground and prayed that if it were possible the hour might pass from Him, and He said, 36 “ Abba,^d Father, all things are possible to Thee. Remove this cup from Me ; yet not what I will, but what Thou wilt.” He came and found them sleeping, and said to Peter, 37

^a See 16: 7, which shows that the meaning is not “in front of you”, but “before you go”.

^b Lit., *today, this night.*

^c Lit., *more repeatedly.*

^d Aramaic for “father”.

εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων,
 38 καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορήσαι; | γρηγο-
 ρεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν·
 39 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. καὶ πάλιν
 40 ἀπελθὼν προσηύξατο. καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς
 καθεύδοντας, ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυ-
 41 νόμνοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. καὶ
 ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν
 καὶ ἀναπαύεσθε; ἀπέχει; ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδεται
 ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
 42, 43 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν. Καὶ
 εὐθύς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν
 δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ
 ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν
 44 πρεσβυτέρων. δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον
 αὐτοῖς λέγων, Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε
 45 αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. καὶ ἐλθὼν εὐθύς προσελθὼν
 46 αὐτῷ λέγει, Ραββει, καὶ κατεφίλησεν αὐτόν· οἱ δὲ ἐπέβαλαν
 47 ἐπ' αὐτόν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν. εἰς δέ
 τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν
 τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.
 48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν
 49 ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ'
 ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ
 50 ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. καὶ
 51 ἀφέντες αὐτόν ἔφυγον πάντες. Καὶ εἰς τις νεανίσκος
 συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ,
 52 καὶ κρατοῦσιν αὐτόν· ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς
 ἔφυγεν ἀπ' αὐτῶν.
 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ
 συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
 54 καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού-

43-50: Mt. 26. 47-56, Lk. 22. 47-53, Jn. 18. 2-11. 53-54: Mt. 26. 57-58, Lk. 22. 54-55.

“Simon, are you sleeping? Were you not able to keep watch for an hour? Keep watch and pray, in order that you may not come to the test. The spirit indeed is eager, but the flesh * is weak.” He went away again and prayed. Again He came 39, 40 and found them sleeping, for their eyes were weighed down ; they did not know what to answer Him. He came a 41 third time, and said to them, “Are you sleeping any longer, and resting? Is he far away? ^a The hour has come! See, the Son of Man * is being delivered into the hands of sinners.* Arise, let us go. See, he who delivers Me up is 42 near.”

Then, while He was still speaking, Judas, one of the 43 Twelve, arrived and with him a great crowd with swords and staves, from the chief priests,* the scribes * and the elders.* He who delivered Him up had given them a sign, 44 saying, “The One whom I shall kiss is He. Seize Him and lead Him away securely.” He came, and going straight to 45 Him he said, “Rabbi ”,* and kissed Him. They laid their 46 hands on Him and seized Him. One of those standing by 47 drew a sword, struck the high priest’s slave and took off his ear. Whereupon ^b Jesus said to them, “Have you come 48 out, as if against a robber, with swords and staves to arrest Me? Daily I taught among you in the Temple, and you 49 did not seize Me. But let the Scriptures be fulfilled.” They all left Him and fled. 50

A young man, wearing only a linen cloth, was following 51 Him, and they seized him. He left the linen cloth behind, 52 and fled naked from them.

They led Jesus away to the high priest, and all the chief 53 priests,* elders * and scribes * came together to him. Peter followed Him at a distance right into the courtyard 54

^a An alternative is to treat ἀπέχει as a statement and to translate, *Far from it.*

^b Lit., *answering.*

55 θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
 ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος
 56 πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι
 57 αὐτόν, καὶ οὐχ ἡŷρισκον· πολλοὶ γὰρ ἔψευδομαρτύρουν κατ'
 58 αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀνα-
 59 στάντες ἔψευδομαρτύρουν κατ' αὐτοῦ λέγοντες | ὅτι Ἡμεῖς
 ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
 ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν
 59 ἄλλον ἀχειροποιήτον οἰκοδομήσω. καὶ οὐδὲ οὕτως ἴση
 60 ἦν ἡ μαρτυρία αὐτῶν. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον
 ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν; ὅτι
 61 οὗτοί σου καταμαρτυροῦσιν; ὁ δὲ ἐσιώπα καὶ οὐκ ἀ-
 62 πεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
 62 αὐτῷ, Σὺ εἰ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλόγητοῦ; ὁ δὲ
 Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὤψεσθε τὸν Υἱὸν τοῦ ἀνθρώ-
 63 που καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον μετὰ
 τῶν νεφελῶν τοῦ οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρξάς τοὺς
 64 χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρειαν ἔχομεν μαρτύρων;
 65 κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. Καὶ ἤρξαντό τινες
 ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ
 66 κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ
 66 ὑπηρέται ραπίσμασιν αὐτὸν ἔλαβον. Καὶ ὄντος τοῦ
 Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 67 ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα
 αὐτῷ λέγει, Καὶ σὺ ἦσθα μετὰ τοῦ Ναζαρηνοῦ τοῦ Ἰησοῦ.
 68 ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα οὐδὲ ἐπίσταμαι σὺ τί
 λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ
 69 ἐφώνησεν· καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν
 70 λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ

55-65: Mt. 26. 59-68, Lk. 22. 67-71, 63-65, Jn. 18. 19-24. 62: Ps. 110.
 1, Dn. 7. 13. 66-72: Mt. 26. 69-75, Lk. 22. 56-62, Jn. 18. 17-18.
 25-27.

of the high priest. He was sitting with the attendants, and warming himself at a fire.

The chief priests and all the Sanhedrin* sought evidence 55 against Jesus to put Him to death, but they found none. For many gave false evidence against Him, and the evidence 56 did not agree. Some rose and gave false evidence against 57 Him, saying, " We ourselves heard Him say, ' I will destroy 58 this Temple made with hands, and after three days I will build another, not made with hands.' " Not even so did 59 their evidence agree. The high priest stood up in the middle 60 and questioned Jesus, saying, " Do You answer nothing? Why do they bring evidence against You? " But He was 61 silent, and answered nothing. The high priest again questioned Him and said, " Are You the Messiah,* the Son of the Blessed? " Jesus said, " I am He ; and you ^a will see 62 *the Son of Man* * *sitting at the right hand of the Power, and coming with the clouds of heaven.* " The high priest rent his clothes and 63 said, " Why do we still need witnesses? You have heard 64 the blasphemy.* What is your verdict? " They all condemned Him as guilty on a capital charge.^b

Some spat on Him, covered His face and punched Him, 65 saying, " Prophecy ", and the attendants received Him with slaps.

While Peter was below in the courtyard, one of the servant- 66 girls of the high priest came and, seeing Peter warming 67 himself, looked at him and said, " You too were with the Nazarene, Jesus." But he disowned Him, saying, " I do not 68 know nor do I understand what you are saying." He went out into the forecourt, and a cock crowed. The servant- 69 girl seeing him said again to those standing by, " This man is one of them." But he disowned Him again. After 70

^a Plural.

^b Lit., *guilty of death*.

δὲ πάλιν ἡρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστηκότες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος 71 εἶ. ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα 72 τὸν ἄνθρωπον τοῦτον ὃν λέγετε. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις ἀπαρήσῃ με τρίς· καὶ ἐπιβαλὼν ἔκλαιεν.

151 Καὶ εὐθὺς πρωτῆ συμβούλιον ἐτοιμάσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ τῶν γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν 2 Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος, Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ 3,4 λέγεις. καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη 5 οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ δὲ Ἰησοῦς οὐκέτι 6 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον. Κατὰ δὲ 7 ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, 8 οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς ὁ 9 ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν Βασιλέα 10 τῶν Ἰουδαίων; ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδε- 11 δώκεισαν αὐτὸν οἱ ἀρχιερεῖς. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν 12 τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν 13 θέλετε ποιήσω ὃν λέγετε τὸν Βασιλέα τῶν Ἰουδαίων; οἱ 14 δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς 15 ἔκραξαν λέγοντες, Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος βουλόμενος ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

15. 1: Mt. 27. 1-2, Lk. 22. 66, 23. 1, Jn. 18. 28. 2-5: Mt. 27. 11-14, Lk. 23. 2-3, Jn. 18. 29-38. 6-15: Mt. 27. 15-26, Lk. 23. 17-25, Jn. 18. 39-19. 1.

a little while those standing by said again to Peter, "Truly you are one of them, for you are indeed a Galilean." He 71 cursed and swore, saying, "I do not know this man about whom you are talking." Then the cock crowed a second 72 time ; and Peter remembered the saying, when Jesus had said to him, "Before the cock crows twice you will disown Me three times." He burst into tears.

Then, early in the morning the chief priests,* with the 15 elders * and the scribes,* and the whole Sanhedrin,* conferred together, and having bound Jesus led Him away and delivered Him up to Pilate. Pilate asked Him, "Are You the 2 King of the Jews?" He answered him, "You say it." The 3 chief priests accused Him of many things. Pilate again 4 asked Him, "Do You answer nothing? See how many things they accuse You of." Jesus still answered nothing, so 5 that Pilate was astonished.

At the Feast he used to release to them one prisoner 6 whom they asked for. One, called Barabbas, was in prison 7 with rebels who had committed murder in the rising. The 8 crowd went up and asked him ^a to do as he used to do for them. Pilate answered them, "Do you want me to release 9 to you the King of the Jews?" For he knew that through 10 envy the chief priests had delivered Him up. The chief 11 priests stirred up the crowd in order that he should rather release Barabbas to them. Pilate again answered them, 12 "What do you want me to do to Him whom you call the King of the Jews?" They shouted back, "Crucify Him." 13 Pilate said to them, "Why, what evil has He done?" 14 They shouted even louder, "Crucify Him." Pilate, 15 wishing to satisfy the crowd, released Barabbas to them, and after scourging Jesus delivered Him up to be crucified.

^a That is, Pilate.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω εἰς τὴν αὐλήν,
 ὃ ἐστὶν Πραιτώριον, καὶ συναλοῦσιν ὅλην τὴν σπεῖραν.
 17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ
 18 πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι
 19 αὐτόν, Χαῖρε, Βασιλεῦ τῶν Ἰουδαίων· καὶ ἔτυπτον αὐτοῦ
 τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ
 20 γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαιξαν αὐτῷ,
 ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ
 ἱμάτια τὰ ἴδια. Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν
 21 αὐτόν. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρη-
 ναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
 22 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτόν
 ἐπὶ τὸν Γολγοθὰν τόπον, ὃ ἐστὶν μεθερμηνεύμενος Κρανίου
 23 τόπος. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ
 24 ἔλαβεν. καὶ σταυροῦσιν αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια
 25 αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. ἦν δὲ ὥρα
 26 τρίτη καὶ ἐσταύρωσαν αὐτόν. καὶ ἦν ἡ ἐπιγραφὴ τῆς
 αἰτίας αὐτοῦ ἐπιγεγραμμένη, **Ο ΒΑΣΙΛΕΥΣ ΤΩΝ**
 27 **ΙΟΥΔΑΙΩΝ.** Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα
 28 ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. καὶ ἐπληρώθη ἡ
 29 γραφὴ ἡ λέγουσα, **Καὶ μετὰ ἀνόμων ἐλογίσθη.** Καὶ οἱ
 παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινουῦντες τὰς κεφαλὰς
 αὐτῶν καὶ λέγοντες, Οὐδ' ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν
 30 ἐν τρισὶν ἡμέραις, σῶσον σεαυτὸν καὶ καταβὰ ἀπὸ τοῦ
 31 σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς
 ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν,
 32 ἑαυτὸν οὐ δύναται σῶσαι· ὁ Χριστὸς ὁ Βασιλεὺς Ἰσραὴλ
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύ-
 σωμεν αὐτῷ. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον
 33 αὐτόν. Καὶ γενομένης ὥρας ἑκτης σκότος ἐγένετο ἐφ'

16-20: Mt. 27. 27-31, Jn. 19. 2-3. 21-41: Mt. 27. 32-56, Lk. 23. 26, 33-49, Jn. 19. 16-30. 24: Ps. 22. 18. 29: Ps. 22. 7. 34: Ps. 22. 1.

The soldiers led Him away inside into the court, that is 16 the *prætorium*,^a and called together the whole cohort.^b They clothed Him in purple and having plaited a crown of 17 thorns set it on Him, and they saluted Him, "Hail, King 18 of the Jews!" They struck His head with a cane, spat on 19 Him, and bowing their knees prostrated themselves before Him. When they had mocked Him, they stripped Him of 20 the purple and put His own clothes on Him.

They led Him out to crucify Him, and, to carry His cross, 21 they commandeered ^c a passer-by, Simon of Cyrene,^d the father of Alexander and Rufus, who was coming from the countryside. They brought Him to a place, Golgotha, 22 which is translated 'Place of a skull', and they offered 23 Him wine mixed with myrrh, but He did not take it. They 24 crucified Him and *shared out His garments, casting lots for them*, what each should get. It was the third hour,^e and they 25 crucified Him. There was inscribed the notice of the 26 charge against Him, "The King of the Jews."

With Him they crucified two robbers, one on His right 27 and one on His left, and the scripture was fulfilled, which 28 says, *And He was reckoned with the law-breakers*.

Passers-by blasphemed * against Him, *shaking their heads* 29 and saying, "Aha! You who destroy the Temple and build it in three days! Save Yourself and come down from the 30 cross." In the same way the chief priests * also mocked 31 among themselves, together with the scribes,* and said, "Others He saved, Himself He cannot save. Let the Mes- 32 siah,* Israel's King, come down now from the cross, that we may see and believe Him." Those crucified with Him taunted Him.

When it was the sixth hour darkness came over the whole 33

^a That is, the headquarters of the governor.

^b A unit in the Roman army, of at least 500 men.

^c The Greek word is a military term meaning "to press into service".

^d Or, *Simon Cyrenæus*.

^e That is, 9 a.m.

- 34 ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. καὶ τῇ ὥρᾳ τῇ ἐνάτῃ
 ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωι Ἐλωι λαμα
 35 σαβαχθανει; ὁ ἐστὶν μεθερμηνεύμενον, Ὁ Θεός μου ὁ
 36 Θεός μου, εἰς τί ἐγκατέλιπές με; καὶ τινες τῶν παρεστη-
 37 κόντων ἀκούσαντες ἔλεγον, Ἴδε Ἑλείαν φωνεῖ. δραμῶν
 δὲ εἰς γεμίσας σπόγγον ὄξους περιβείς καλάμῳ ἐπότιζεν
 38 αὐτόν. ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.
 39 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν
 40 ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκώς ἐξ ἐναντίας
 αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος
 41 οὗτος υἱὸς Θεοῦ ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
 θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία
 ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη,
 42 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν
 αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερο-
 σόλυμα.
 43 Καὶ ἡδὴ ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὁ ἐστὶν
 44 προσάββατον, | ἦλθεν Ἰωσηφ ἀπὸ Ἀριμαθαίας, εὐσχήμων
 βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
 τοῦ Θεοῦ· τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ
 45 ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλᾶτος ἐθαύμαζεν
 εἰ ἡδὴ τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα
 46 ἐπηρώτησεν αὐτόν· εἰ πάλα ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ
 κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσηφ. καὶ ἀγοράσας
 47 συνδόναν καθελὼν αὐτὸν ἐνεῖλησεν τῇ συνδόνι καὶ κατέθηκεν
 αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύ-
 48 λισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία ἡ
 Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τίθεται.
 161 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ
 καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα
 2 ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωτὶ τῇ μιᾷ τῶν

36: Ps. 69. 21. 42-47: Mt. 27. 57-61, Lk. 23. 50-55, Jn. 19. 38-42.
 16. 1-8: Mt. 28. 1-10, Lk. 24. 1-12, Jn. 20. 1-10.

earth till the ninth hour. At the ninth hour Jesus cried 34
with a loud voice saying, "*Eloi, Eloi, lama sabachthani?*",
which is translated, *My God, My God, why hast Thou forsaken*
Me? When some of those standing by heard, they said, 35
"See, He is calling Elijah." Someone ran and filled a 36
sponge with *sour wine*, and putting it on a cane *offered* it to
Him *to drink*, saying, "Let us see if Elijah comes to take
Him down." Jesus uttered a great cry, and expired. The 37, 38
curtain of the Temple was rent in two from top to bottom.
The centurion ^a who was standing in front of Him, seeing 39
that He expired thus, said, "Truly this man was a son of
God!" There were women also watching from a distance, 40
among whom were Mary of Magdala, Mary the mother
of James the younger and of Joses, and Salome, who fol- 41
lowed Him when He was in Galilee, and attended on Him ;
and there were many others who had come up with Him
to Jerusalem.

Evening had already come, and since it was the Prepara- 42
tion, that is, the day before the Sabbath,* there came 43
Joseph of Arimathea, a councillor of high standing, who
himself, too, was expecting the Kingdom of God.* Taking
courage he went in to Pilate and asked for the body of Jesus.
Pilate was astonished that He was now dead, and calling the 44
centurion he asked him whether He had already died.
When he had learnt from the centurion he granted the 45
body to Joseph. He bought a linen cloth, and taking Him 46
down wrapped Him in the linen cloth, placed Him in a
tomb which had been quarried out of the rock, and rolled a
stone against the entrance of the tomb. Mary of Magdala 47
and Mary the mother of Joses saw where He was laid.

When the Sabbath * had passed, Mary of Magdala, 16
Mary the mother of James, and Salome bought spices in
order that they might come and anoint Him. Very early 2

^a A Roman officer, in command of a unit of 100 men.

σαββάτων ἔρχονται ἐπὶ τὸ μνῆμα, ἀνατελλαντος τοῦ ἡλίου.
 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ
 4 τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι
 5 ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. καὶ εἰσελθοῦ-
 σαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς
 6 δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.
 7 ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
 7 ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἀλλὰ ὑπάγετε εἰπατε τοῖς
 8 μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν
 8 Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. καὶ
 ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς
 τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ.

Many witnesses add verses 9-20:

9 Ἀναστὰς δὲ πρῶτὴ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ,
 10 παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ'
 11 αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· καὶ αὐτοὶ ἀκούσαντες ὅτι ζῇ καὶ
 12 ἔθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν
 13 ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν· καὶ αὐτοὶ ἀπελθόντες
 14 ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι ἐπίστευσαν. Ὑστερον ἀνακειμένοις
 αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ὠνεῖλεν τὴν ἀπιστίαν αὐτῶν καὶ σκλη-
 15 ροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγερμένον οὐκ ἐπίστευσαν. καὶ
 εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἀπαντα κηρύξατε τὸ εὐαγγέλιον
 16 πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθῆς σωθήσεται, ὁ δὲ ἀπιστήσας κατα-
 17 κριθήσεται. σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ
 18 ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, | ὅφεις
 ἀρούσιν κἂν θανάσιμόν τι πίνωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας
 19 ἐπιθήσουσιν καὶ καλῶς ἐξουσιν. Ὁ μὲν οὖν Κύριος μετὰ τὸ λαλήσαι
 20 αὐτοῖς ἀνελημφθὲ εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. ἐκεῖνοι
 δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος καὶ τὸν λόγον
 βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

on the first day of the week they came to the tomb when the
 sun rose. They said among themselves, "Who will roll 3
 away for us the stone from the entrance of the tomb?"
 When they looked up they saw that the stone had been 4
 rolled away, for it was very large. Going into the tomb they 5
 saw a young man wearing a white garment seated on the
 right, and they were struck with amazement. He said to 6
 them, "Do not be amazed. You seek Jesus of Nazareth,
 who has been crucified. He has risen. He is not here.
 Look, the place where they laid Him. But go, tell His 7
 disciples and Peter, 'He is going before you into Galilee.
 There you will see Him, as He said to you.' " They came 8
 out and fled from the tomb, for quaking and panic held
 them. They said nothing to anyone, for they were afraid.^a

^a Many witnesses add verses 9-20: When He rose early on the first 9
 day of the week He appeared first to Mary of Magdala from whom He
 had driven out seven demons.* She went and told those who had been 10
 with Him, as they mourned and wept. When they heard that He was 11
 alive and had been seen by her, they disbelieved.

After this He was revealed in a different form to two of them as they 12
 were walking, going into the country. They went away and told 13
 the others. They did not believe them either. Later He appeared to the 14
 eleven as they were at table, and He reproached them for their lack of
 faith and hardness of heart,* because they did not believe those who had
 seen Him risen. He said to them, "Go into all the world and proclaim the 15
 Good News* to all creation. He who believes and is baptized * will be 16
 saved, but he who disbelieves will be condemned. These signs will accom- 17
 pany believers: in My name they will drive out demons; * they will speak
 with new tongues; they will take up serpents in their hands; if they 18
 drink anything deadly it will not harm them; they will lay hands on the
 sick and they will recover." Therefore after speaking to them the Lord 19
was taken up into heaven, and He sat down at the right hand of God. They 20
 went forth and preached everywhere, while the Lord worked with them
 and confirmed the Word * by signs which accompanied it.

GLOSSARY

- Angel:* Messenger. Name for a supernatural agent or guardian of an individual or group.
- Apostles:* Persons commissioned and sent on a religious mission.
- Baptism:* This is a transliteration of the Greek word. This transliteration complies with the rule of the British and Foreign Bible Society. Literally, it is the action of dipping or plunging, then the ritual act of washing with water. *Baptism of repentance* (Mark 1:4) implies that the action is the outward sign of a change of mind.
- Blaspheme, Blasphemy:* This is speaking against God.
- Bread of the Presence:* Literally, "bread of the setting forth." The twelve loaves set forth (that is, offered to God) each Sabbath on a table in the Tabernacle, in the divine Presence.
- Christ:* See *Messiah*.
- Corner-stone:* A long stone block often measuring fifteen feet, and sometimes much more. One end was at the corner of the building. It gave cohesion to the whole.
- Covenant:* In the O.T. it was not an agreement between equals, but rather a relationship of lordship and obedience. The shedding of blood was the sign that it had been entered into.
- Demon:* An evil or unclean spirit which may possess a man; the person possessed is called a *demoniac*.

GLOSSARY

- Elders:* Jewish elders were teachers of the Law whose decisions on debatable points were handed down as tradition which was observed by the scribes and Pharisees. Sometimes *elders* is more loosely used of any religious leaders among the Jews.
- Flesh:* It is used of a living creature, but also of the body only.
- Gehenna:* The name of a ravine south of Jerusalem, which was used for the burning of rubbish. It became a symbol for the place of future punishment.
- Godlessness:* Literally, "folly", but the adjective is used in the Psalms of the man who says there is no God, and in the parable of the Rich Fool.
- Gospel, Good News:* The same Greek word, but rendered in two different ways.
- Gospel:* the series of events in the life of Christ which constitute the Good News, as at Mark 1:1.
- Good News:* the message that there has been a fulfilment of the prophetic promises in the coming of the Kingdom of God (1:14 and elsewhere).
- Heart:* See *Mind*.
- Herodians:* Partisans and friends of the Herods.
- Holy Spirit:* With or without the definite article, the Greek phrase in Mark should be rendered with capital letters and definite article in English.
- Hosanna:* Originally a Hebrew invocation addressed to God, meaning "Save now!"
- Kingdom of God:* The phrase means "The Kingly Rule of God", closely associated with a definite community.

- Leper:* In the Bible, a sufferer from a contagious skin disease which rendered him unclean according to the Jewish Law.
- Messiah:* A Hebrew title meaning "Anointed" (as a king or priest), especially of the central Figure in God's Kingdom. *Christ* derives from the Greek equivalent.
- Mind:* In Biblical Greek this word is used for mental perceptions, as well as emotions. Sometimes *heart* is the correct rendering in English (e.g. Mark 7:6), but more often *mind*. *Insensibility of mind* (3:5) is an obtuseness of perception resulting in inability to respond, not a deliberate act of the will.
- Only:* An old and frequent meaning of ἀγαπητός (cf. LXX Gen. 22:12). In the New Testament outside the synoptic Gospels ἀγαπητός usually means "beloved".
- Parable:* Literally a "comparison", then a story drawn from nature or human life to illustrate teaching.
- Passover:* A Jewish feast to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Exod. 13:23f.). In Mark the word has two distinct meanings within the one context of the festival (e.g. Mark 14:1): it means the supper itself (e.g. 14:16) and also the lamb without blemish which was to be slain for the supper (14:12).
- The Feast of *Unleavened Bread* is associated with the Passover in some O.T. passages; leavened cakes, *i.e.* made from dough to which a piece of fermented dough from a previous

baking was added, were prohibited during the Feast.

- People:* The rendering of λαός which nearly always in the Gospels means "the people, Israel".
- Pharisees:* A body of pious adherents of the Law and tradition who held many doctrines at variance with the party of Sadducees.
- Priest:* Jewish priests were responsible for the daily services and sacrifices in the Temple.
- Rabbi:* Hebrew word. Literally "my master". Used as a greeting for the learned and as a synonym with Teacher.
- Rabboni:* Aramaic form of *Rabbi*.
- Repentance:* A changing of the mind. In the New Testament it indicates a religious and moral change.
- Sabbath:* The Hebrew name of the Seventh or Holy Day of the Jewish week.
- Sadducees:* An aristocratic priestly party, conservative in doctrine. See *Pharisees*.
- Sanhedrin:* Either a local Jewish tribunal (Mark 13:9) or the supreme religious court of the Jews, formed mainly of priests and scribes (14:55, 15:1).
- Satan:* A frequent name for God's opponent, the chief of evil powers.
- Scribe:* A Biblical scholar and teacher of the Law.
- Secret:* A revelation made to some but withheld from others.
- Sinner:* An offender against the divine Law rather than against a human law.
- Sir:* In the grammatical cases other than the vocative κύριος is not used as a title for Jesus, and therefore neither is it a title in the vocative.

GLOSSARY

For this reason the rendering *Sir* has been adopted.

Son of Man: A literal rendering of the Greek literal rendering of the Aramaic periphrasis for "The Man". It is a title either for Messiah or for the representative Man (the "last Adam").

Synagogue: A Jewish religious assembly and the building in which it met. A committee of *officers of the synagogue* had control of all matters concerning the synagogue.

Teacher: See *Rabbi*.

Testimony: The Greek also means "proof", something which convinces but which is not necessarily intended as a threat or warning.

Unclean spirit: The uncleanness of the possessing spirit is not to be understood morally, but in a religious sense, keeping the sufferer from God.

Unleavened Bread: See *Passover*.

Word: In Mark, the message which Jesus or the Church proclaims.